TRANSITIONVM Formulæ, in usum Scholarum concinnatæ.

Olim priuatis unius Scholæ exercitijs, Thematibus, Declamationibus, Orationibus, &c. accommodatæ.

Nunc demùm in communem usum (si quid, inde emergat ad Rempubl. Scholasticam, utilitatis) publicatæ.

Quibus etiam adiungitur tractatus Epistolaris, nec non præcipua inveniendorum argumentorum capita, Regulæque ad elegantiorem Orationis structuram dirigentes.

Secunda Editio, cum Additione.

In qua infinita ferè, illa quæ in primam Editionem irrepserant, emendantur menda.

LONDINI,

¶ Excudebat THO. HARPER, Impensis *Roberti Milbourne*. 1628.

BIBLIOTHECA · BODLEIANA

NOBILITATE

Stemmatis, fœlicitate indolis, ſpe virtutis, præſignibus adoleſcentulis,

M^ri. { PEREGRINO / FRANCISCO / ROBERTO & / VEERO } BERTIE,

(Filijs honoratiſſimi Domini, D^ni. ROBERTI, Comitis *Lindſiæ*, Baronis de *Willughby, Beake & Eresby*, Magni Angliæ *Camerarij*.)

Suis multùm honorandis diſcipulis,

S.D. { Et / Icit } qui omnem { poſſit *I. Chriſtus.* / poſcit *I. C.* }

Igniculi Heroici,

QVod *in partu* Liberorum, *id ipſum in partu* Ingeniorum, *ſæpius evenire ſolet*; Soboles *matrem, pari amore non proſequitur, quo* mater *ſobolem. Vi enim fluvina non ſunt* reflua *in ſcatebras,*

sed deflua *in Oceanum*; *sic* amor descendit, non ascendit: *idcirco cum adoleverit proles*, mater *passim ferè* neglecta *jacet*, *ejúsq;* longa decem mensium fastidia* *cogitantur rarius*. Pædagogis *item*, (*quorum labores, dolores, studia, desideria, vota, &c. melius aliquod* ἀντίδωρον *meruissēt*) *quæ refertur* gratia? *imò, quæ non* contumelia? *nam cùm* discipuli *isti* sui (*in quibus* pariendis, *vitæ ferè, & valetudinis dispendium fecerint*) *in* nutricis Academiæ *devolvuntur* gremium, *vel ad publicos honores promoventur, non solùm* sentiunt, *verùm* loquuntur *de* illis (*quondam* suis,) *tam sollicitu* præceptoribus, *ceu* terræ filijs, *plagosis* Orbilijs, *triobolaribus* mancipijs: *cùm* ipsi *interim* (*quos dixi*) præceptores, *alumnos adeò perditè ament suos, ut ipsam* vitam, *illorum gratiâ non verentur profundere, si tandem post mille ex haustos labores*, masculum *pepererint ingenij* fœtum.

Non ego *hæc queror* (honoranda juventus) *quasi subvererer in* vobis *aliquidpiam tale*; (*quod absit, longè absit*,) (*imò* vos, *infinitis parasangis, omnes, quos adhuc uspiam noverim, in* obsequio (*de quo loquor*) *præcurritis adolescentulos*; *& egregiū hâc in re, universæ* nostræ pueritiæ *præbetis exemplar*:)

* Eglog. 4. Virg.

plar:) sed ut vestra *laus & vera* nobilitas, *ex degeneri aliorum inhumanitate, (barbarâ prosus ingratitudine) elucescat magis, & commendetur adeò, ut hoc modo* vobis, *meritissimæ laudis* faces *adjiciam, ut magis adhuc indies inclarescatis. Quod igitur* Ovidius *olim, de* quodam, *qui* illi, *etiam in* Tomo *exuli, arctioris amicitiæ* glutine *adhæserit; idem ego* singulis *vestrûm,* Tibi *autem (speratissime Domine* Peregrine) *speciatim voveo, viz. ut*

Trist. eleg. 9.

Quo pede cœpisti, sic bene semper eas:

& tuum generosum animum, (ut Hippolocus *suum* Glaucum) *etiamnum adhortor,*

Ἀιὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων:
Μηδὲ γένος Πατέρων αἰσχυνέμεν, οἳ μεγ' ἄριστοι
Εἰντ' Ἄγγλοις ἐγένοντο.

Iliad. 6.

Adhuc udum & molle lutum es, nunc, nunc properandus, & acri, fingendus sine fine, rotâ, *& veræ virtutis imago,* cereæ *huic* pueritiæ *est imprimenda. Virtus sola est, & unica nobilitas;* Patricius *enim* sanguis, *quo quisq; (ut plurimùm) appellatur* Nobilis, *est tanquam* color *in picturâ rubicundus, ubi nullus intrinsecùs* calor; cadaver *tantùm* nobilitatis *sine animâ;* simia aurea gestans insignia, *& asinus leonis exuvijs impalliatus.*

Pers. sat. 3.
Horat.

pallıatus. Noluit prudentissimus Vlysses, *de* nobilitate *suâ ampullescere, utcunq;* Deus
* Met. 13. esset in utroq; parente,* *noluit (inquam) nam (ut* Seneca) qui genu jactat suum, alienа laudat, *disertè igitur inquit,*
Et *genus*, & *proavos*, & *quæ non fecimus ipsi*,
Vix *ea nostra* voco. *Verùs autem est ille nobilis* Magnus *reverâ* Magnas,

Quem genus & genius pariter virtutis & artis
Nobilitat.

Heroica enim (vel in ipso Ajace) *fortitudo, nihil est aliud (nisi* virtus *& eruditio accesserint) quam truculentus ille* Polyphemus,
* Odys. 9. Ænead. 3. * *sine* oculo

Monstrum horrendum informe ingens —

Vos *igitur* (nobilissimi igniculi) vos *(inquam) obtestor, per* sacrum *honoratissimi vestri stemmatis* genium; *per speratissimam* vestram indolem, *per totius Reipub.* expectationem; *ut in hoc herbescentis ætatis* vere, *omnes* plantas *in horto* Palladis, *ut jam pulchritudine* floris, *ita denuò ubertate* fructus, *longè superetis*; *ut de* vobis, *aliquando tandem, in maturam ætatem accrescentibus*, parentes, amici, vestrates *omnes, dulcissimum degustent* fructum; *cum generosa* vestra *indole*, illis *honori & solatio*, familiæ *lumini*, Reipub. *columini fuerit, vota implens*

cumus.

cumulatè omnium. Vos *interim nullos abnuite labores, quo minus cum jam estis nobilissimi, in* nobiliores *tamen adhuc evadatis, & deforme existimate, quos* dignitate *præcellitis, ab* ijs virtutibus *superari. Viam ad* Honorē *per* Virtutis *templū, patere cognoscite. Non desunt* vobis, *è vestrâ nobilissimâ familiâ oriundis, qui omni virtutū fulgore emicuerunt; neque minorē profectò gloriâ suo in verâ religionē* zelo, *quā vel maximo* honoris *apice, nata est, augustissima illa* Heroina, *vestra* Abava, *radiosum & illustre* Willughbiani *generis* sydus, *Domina* Katharina, Suffolciæ Ducissa, *cùm ab impetuosis* Mariānæ *persecutionis procellis, exulabat in* Germaniam, *unâ cum* marito, *ubi (agnoscentes se* peregrinos *esse in terrâ (quod* Apostolus *de* sanctis, *Heb.* 11. 13, 14.) *apertè declarabant se* patriam *quærivisse*) Avum *vestrum, illustrissimum* Heroem, *ibi natum,* Peregrinum *nominabant; cujus jam* immortale *nomen,* Tu *qui succedis* (honorande Peregrine) *conservas, & hereditario quodam jure vendicas, sic*

——*uno* avulso non deficit *alter* Aureus Ænead. 6.

Macti estote (nobilissimi pupilli) *macti estote, in studijs* vestris, *hastam Minervæ vibrantes, antagonistas vestros configentes,*

fulmine *eloquentiæ in eos* intonantes, *& totum literarũ* Oceanum *uno haustu* ingurgitantes, sacri *librorum* helluones. *Habetis quibuscũ quotidie* possitis congredi, *quorũ* æmulemini *diligentiam & sacram (verè) erga literas* famẽ, *qui nihil adeo malint, ac in* doctos *evadere.* Vestra *ego de causâ (ut omnem moverem è viâ lapidem, ac facillimum* vobis *reparer ad* Helicona *tramitẽ, & tanquã vestigia signarem* præeundo, *ubi* vos *vestrum imprimatis* imitando *pedem*) *has* Transitionum formulas, *vestro privatim usui, paucis retrò mensibus contexui; quas (cum plusculum exigerent laboris, & temporis, (quam res nostræ libenter permitterent) transcribendo, missis insuper mendis orthographicis, quæ obreperent in manu scriptis)* à vobis *quæso, &* vestro *nomine, per* prelum, *in conclusiculorũ* vestrorũ *usum,* transire *finite. Faxit* Dominus Deus, *ut* vos *sitis cultui suo devoti, ut olim parvus* Samuel, *zelo divino præditi, ut ollemnis* Iosiah, *sapientes ut* Solomon, *& (ut* Christus *ipse Luc. 2. 52.) proficiatis sapientiâ & ætate, & gratiâ apud* Deum *&* Homines. *Ita precatur, qui est & erit*

1 Sam. 1. 28.
2 Re. 22. 1
1 Reg 3. 7.

E Schola Lincolniensi 8vo. Iduum Aprilis. 1627.

Vestri Honoris (dum vixerit) observantissimus,
Ioh. Clarke.

TRANSITIONVM Formulæ, puerilibus exercitijs accommodatæ.

Lectori Salutem.

LOngum est iter ad Doctrinam per *Præcepta*, per *Exempla* breve; monet igitur *Pædagogos*, medulli-legus, & flori-legus *Alstedius*[a], ut non modo doceant *facienda*, sed etiam *faciendo*; suumque quisquis alloquatur gregem, ut olim *Dædalus Icarum*, [b] *Meduce carpe viam*, ne miselli pueri in *Parnassi* dumetis gradiantur soli. Eloquentiæ enim

[a] *Scholast. col. 2696.*

[b] *Met. 8.*

nim flumina ut olim *Aristotelis Acroamatica* [c] (quæ edidit quasi non ediderit) sine *Delio* suo *Natatore*, tranabilia non sunt; qui autem suo, *suis* præluxerint, exemplo, plurimùm *illos* promovisse cernimus. Non alia de re, puto magnum *illum* literarum *Atlantem*, *Erasmum Roteradam.* adductum esse, ut in tantillas minutias descenderet, cum ad *Copiam* suam *Verborum*, se contulerit, studiosæ juventutis gratia, contexendam. Quinimò ipsusmet, hasce quas *Ego* (quem, *quamvis non passibus æquis*, insequor) lineas primas *Transitionum*, usui in scholis fore non exiguo, observavit. Ipsum audi; [d] *Proinde expedit plurimas Exordiorum formulas habere, sunt & Narrationis complures modi.* Quin & *connectendi rationes præscribendæ sunt*, [e] *quis sit optimus* futurus *transitus* ab Exordio, ad Narrationem, à Narratione ad Divisionem, ostendat & formulas aliquot; quibus ibi commodè possint *exordiri*, aut etiam *perorare*. Post illum *Richerius*. [f] *Constat* (inquit) *ipsum Tullium* (ejus imitatione qui *Demosthenis* Exordia collegerat) *librum quendam Principiorum composuisse, & quosdam locos,—&c.*—

Et quis hæc neget? (inquies) non dubium

[c] αἱ ἐκδεδομέναι καὶ μὴ ἐκδεδομέναι.

[d] *Cop. verb. fol. 198. pag. ult.*—

[e] *In Epist. ad Pet. Vit.*

[f] *Obstetr. animor. pag. 264.*

bium est usui fore jam, & in usu apud *summates Oratores* fuisse dudum; *hasce* (quas *tu* narras) *Transitionum formulas:* Sed quis? Quid *tu?* Tuáne refert? Tu in hac scena? Sus (Hui!) *Minervam!* Pigmæus *Herculem!* Grillus *Socratem!* Fateor, ingenuè fateor; *novi* enim *quàm sit mihi curta supellex*, quàm omnium undecúnque ineptissimus sim, qui *Sisyphium* hoc urgerem *saxum*, & hasce *formulas* delinearem; quæ (tametsi ab *Apelle* solo pingi debuissent, nempe viris doctis qui tales, ut plurimum *muscas*, g & minutias negligere videntur:) *Zeuxim* (ut opino) aut *Protogenem*, vel aliquem (*me* si velis) *illis* longè inferiorem non dedignantur. Vtcúnque enim *metam* (ad quam collimo) hanc, alius forsan fœlicius *contingat*, alius castrum facilius expugnet; conatus tamen noster, nunquam, vel in hac re, vel in alijs *Reipub.* puerorũ *Scholasticæ* inservituris, defuturus est. Quare (tanquã ille *Lacedæmonius* h quem alius magistratu & meritis anteverterat) æquo alacriq; feram animo, *Plurimos me meliores repertos esse, & peritiores in tenerâ puerorũ indole instituendâ*; quanquam tamen & *voluntate* & *sedulitate*, nulli cedere velim; cujus causa

g ἀετὸς ἐν θηρέυει μυίας.

h *Pædarctus.* *Brus. lib. 1. cap. 18.*

causa nullos labores, nullas obtrectatorum sugillationes, nulla invidiæ spicula reformido; imò nec *vitam* ipsam, adeò mihi charam habeo, quam pro communi bono expendere gravarer, operam non solum meam, quantulacunque sit, sed memetipsum etiam totum tradens & dedens in meorum utilitatem, (Æschinem Philosophum imitatus, qui seipsum *Socrati* donaverat.) Assentior enim, *(in quo fortassis erro)* cæterùm assentior (vt *parva* magnis *conferam*) *Vespasiano Cæsari*, qui cum à medicis reprehenderetur, quod ægritudine tentatus, cunctis Imperatorijs muneribus fungeretur, *Imperatorem (inquit) stantem mori decet*[1]. Et *ego* tametsi conclamata non ita dudum, jam autem afflicta valetudine, *Spartam tamen quam nactus sum meam, ut q. dum vita suppetet, pro virili conabor adornare.* Quod ut fœlicius exequar, *opus hoc*, in *meorum* usum aggressus sum, revera *puerile**: *viros* enim non decet, cùm sit instar *equi baculini** (quales *puerulis* in nundinaria emere solemus) cui, si *Socrates* aliquis qui pueros habeat, in lusu dignetur inequitare, *viros* tamen itinerantes non gestabit, nec solidi & *virilis Genij* censuram, aut

[1] *Suet. in vit Vesp. Patris.*

* *Anglicè, an hobbie Horse.*

aut judicij pondus feret. Asperum igitur & morosum *Xenocratem*, & supercilioſos *Criticos*, qui *virile* aliquid in his *puerilibus* expectant, quod ſuo allubeat palato, (quum ego ex profeſſo, cum *pueris* hic ludens *repueraſco*, pueriſque tantummodò *meis*, (nanis & perpuſillis) *cothurnos* adapto, (ſuos *Herculem* alibi ut quærat abegamus) *Tranſitionum* noſtrarum *formulas*, ſicco pede *tranſire* malim, *Te* autem (quem ſpero lectorem benevolum) hæc pauca monitum volo. *viz.* quod—

Formulæ illæ omnes ad Narrandi uſque, declamationibus ſolum conveniunt; in quibus, Exordiendi, Inſinuandi & Moderandi formulas adhibemus, & initium dicendi ſumitur à circumſtantijs, Loci, Temporis, & Perſonarum. Exordium autem, non eſſe debet longum, ſed ut caput ad corpus quantitate parvum, qualitate rarum & admirandum. Alſted. in Orator.

In *Themate* porrò noſtro, (ne novam formam cudere cogamur, à Declamationibus diverſam) ut in Declamat. quinque tantum generales *partes* proponimus. *viz.* Exord. Nar. Confirm. Confut. Concluſ.

1 *Exordium* non fit ut apud multos, longa,

longa, & κραμβοτάτῃ compellatione *auditorum*, suæque *ineptudinis* excusatione, sed *è re* nascitur, & desumitur ab *Exemplo, Simil. Testim.* & aliquando, *dissentaneis* à re, ut sic descendamus ad rem, per *dissimiliter prorsus contingit.—Nequaquam verò—non autem sic se res habet.*

2 *Narrationem*, vel potius *Propositionem*, & *Expositionem Apthonij*, confundimus, ut in nostro usu homonyma; qua *thema* datum, alijs phrasibus explicamus, & *statum* ac *summam* quæstionis proponimus, verbis illustribus & elegantibus.

Divisione hic aliquando utimur, cùm de *multis* occurrit dicere, cujus etiam nonnullas formulas proposui.

3 In *Confirmatione*, astruimus & illustramus *thematis* tractandi veritatem, varijs argumentis, vsitatius his. *Causâ. Contrar. Simil Exemp. Testim.*

Disponenda autem *hic* sunt *firmiora* argumenta in principio, *mediocria* in medio, *firmissima* in fine: vt in acie *Nestoris*, qui fortes in *primâ*, mediocres in *mediâ*, omnium verò fortissimos, in *ultimâ acie* collocavit. In his enim turpe est oratorem decrescere, εὐταξία autem (quæ ipsa

ipsa est *anima* orationis) accuratè spectari debet, ne *Mulier formosa superne, desinat in piscem.* Hor. Poët.

4 In *Confutatione, primò* Objectionem fingimus, quam ab adversarijs vel *fictam*, vel *factam*, vel *faciendam* esse, verisimile est : *secundo*, ipsam solidè diluimus, & (detractata larva) *invaliditatem* ejus demonstramus, & hic erit non inutile egregium aliquod dictum super-addere, quo veritas rei confirmetur magis.

5 *Conclus.* in qua *primò*, ἀνακεφαλαίωσις locum habet, & est *summaria* præcipuorum argumentorũ in tota oratione diffusorum recollectio : *secundò* παθητικὴ, *affectuosa* scilicet, & *pathetica* conclusio; quæ fit per *Figuras sententiæ, Exclamationem, Interrogationem*, &c. *Verborum* audaci pondere, atroci *figurarum* dignitate, gravi *sententiarum* majestate, *periodorum respiratione* crebra, & numero vehementi *fulminet*; neque in sensus *irrepat* sed *irruat* instar rapidi *torrentis*, hybernis *nivibus*, aut montano *flumine* aucti, sternat agros, saxa devolvat, *viam*, ubi non invenit, *faciat*, secum *auditorem*, vel contra nitentem, *ferat*, cogátque ire quò rapit. Hic enim, *faces* sunt adhibendæ, & *aculei* Farn. Ind. rhet. pa. 30.

aculei in auditorum *animis* relinquendi: ad hunc igitur locum, *insigne* aliquod dictum reservemus, ut *Nectareum* quoddam *valedictionis* poculum, sive *melleam offam*, & ἁμὶν γλυκύπικρον, quod *fastidium* avertat, & *sitim* in auditorum animis, *te* diutiùs audiendi, quasi *inextinguibilem*, pariat. Iam vale, & *conatibus utere nostris.*

IN

In *has* (vel *Herculis Ogmij* catenam) *Transitionum Formulas*, ab ætate teneneriori, *Iovis*, quasi *cerebrum*, habendas.

Carmen parallelum ad *authorem*, amicissimum *suum*.

COmprobo, delector, plaudo, pleno oréq; laudo,
Velle tuum, calami nectare, acumen, opus.

Edm. Downing.

De *utilissimâ* operâ, *amicissimi* sui, *multísq; nominibus meritissimè colendi, M*ri. I. C. (*rectoris* Scholæ *Lincolniensis*, dignissimi;) in elegantissimis *Transitionum* suarum *formulis* congerendis, (per *quas, profundissima orationum*, declamationúmq; *flumina*, sicco pede, faciliq;, ipsis *pueris*, (ceu per *pontes* quosdam *sublicios*) *transire* datur) *Carmen simplex ligatum*.

τετραστιχο--εγκωμιαστικόν.

אל-קודא רבדי
הספך
היה לי צופת הצופים
היה לי ממתקי מלים
לי היה הרבר חליה
אף רבה גם טובה רבדה

Tho. Wallis.

Ὡς γαλ' ἀμελγόμενον μαζοῖς, τρέφει ἀρτιγενέθλου
Σῶμα, καὶ ἐξαύξει, γυῖα τ' ἄνευρα βρεφοῦς.
Τῶς, Διοδῶν τούτων, μελίγλωττον, Γραμμ' ἀγορητὴν
Ποιήσει, γλυκερῶν, παῖδα γεμόντα λόγων.
Δεῦτε Νέοι, μεστοῦς ἔνθεν θηλάζετε μαστοῦς
Κλαρκὸς, ὁ, Ἐυφραδίας χεῖ γάλα, Δεῦτε Νέοι.

Θωμᾶς ὁ Βίχοπος.

In laudatissimam Authoris operam in *opere* hoc (vel potius *lusu* (ut ait) suo) *Transitionum* suarum concinnando, collocatum, Τετράστικον.

SI sitias, flumen *Romani* Nectaris *hic est*;
Si esurias, Latij verba diserta fori.
Hic, sese in varios *disponunt fercula* discos;
Ergo qua *placeat* te *satiato* dape.

Isaacus Knight.

Vt

*Vt per ſcamma *, ſuum, veſtigia, ſedula nutrix*
Infantem tenerum, figere, prima docet:
Hic ita formarum, firmat formâque libellus
Eloquium; *ornandum dirigit arte ſtylum.*

Iacobus Harringtonus.

* Formes or Rooles.

Flat ut infirmus, firmus, convivia lauta
Digerit, & vacuas diſtendit ſanguine venas,
Succoſos comedendo cibos: Tu, *carpe dapes has,*
(Parve puer) *quas parva capit ſi fortè patella.*
Mande tamen, jejuna fames ne mordeat unquam
Scripta; ſtylum lucco *facient & ſanguine plenum.*

Guilielmus Perkinſius.

O Fortunatos nimiùm, bona ſi ſua nôrint,
Agricolas! (*olim cecinit* Maro) *ſed* bona *nôrit*
Si ſua, noſtrarum puerilis turba *Scholarum,*
Fortunata magè eſt: ſeritur meritúrque *colonis*
Flava Ceres *multo* ſudore: Scholaſtica *verò*
Plebs *habet his, varijs,* congeſtas Tranſitionum
Faſciculis, formas; facundæ *copia* linguæ,
Ceu fœcunda *ſeges, ſeritur metitúrq; labore*
Alterius. *Reſtat* pueris *ut in* horrea *tantùm*
Comportent; *tranſferre ſuum* prudenter *in uſum.*

Nath. Clarke.

Auditores
- *Humanissimi*, *Candidissimi*, *Lectissimi*, *Auditissimi*, *Doctissimi*
  - *Viriverè*: *Apollinares*. *Ornatissimi*. *Generosissimi*.
  - *Summates Palladij*.
  - *Heroes literarij*.
  - *Apollinares Semidei*.

- *Dignissime*, *Observande*, *Honorande*, *Generosissime*, *Venerande* — *Mæcenas*
  - *Magnifice*, *Illustrissime*, *Honoratissime* — *Domine*.
  - *Minervalium præses virorum*.
- *Amicissimæ*, *Mellitissimæ*, *Charissimæ* — *animæ*.
  - *Magne Literarum Atlas, loci hujus lumen & columen*.
  - *Literarum literaturumq; musegèta*.
  - *Heros magnifice, literarum & literatorum fautor eminentissime*.
- *Apollinare caput*.
- *Minervales pedes*.

Synaxis doctissima.
Celeberrima panegyris.
Optimates literary.
Veneranda capita.
Apollinaris corona.
Minervalis chore.
Mercuriales adolescentuli.
Helicon, *Attica* — *juventus*.
- *Chara Musarum soboles*.
- *Magni Apollinis incrementum*.
- *Ignículi Heroici*.
- *Iuvenes Philomusi*.
- *Generosi Minervæ filioli*.
- *Proles Apollinea, almæ Palladis quam nutriunt ubera*.
- *Plebs literaria*.
- *Minervale sodalitium*.

- *Dignissime*, *Vigilantissime*, *Prudentissime* — *Prætor*.
  - *Cives Patricij*.
  - *Patres Conscripti*.
  - *Senatores gravissimi*.

Studiosissimi Musarum alumni, quibus utramque præbet lactandam *Minerva* mammam. *Text. Fp.* 11.

Mei sub eodem Palladis vexillo commilitones suavissimi, quorum ætas teritur in libris.

Attentissimi animi, patientissimæ aures. Vos qui *lineæ* estis, & helluones chartacei, vos qui in ipso bonarum literarum emporio versamini. ——— Formulæ

Formulæ *Exordiendi.*

MArcum aiunt *Antonium, Peripatetico Phormioni*, gravem *imprudentiæ* notam inussisse, quod *rei militaris* scientiam explicaret, audiente *Hannibale*; & *C. Iulius* admirari solebat eorum ora, qui in scenâ *gestum* agerent, spectante *Roscio*: videbor igitur, & *ego* fortassè minus *prudens*, vel haud sat *pudens*, qui cum tot adsint in sapientiâ, & literis, *Hannibales* & *Roscii*, (qui longè, quam *Ego*, melius de *hâc re* dicere possint) illustrem tamen hujus *sententiæ* sublimitatem, exili meâ dictionis *infantiâ* deformare turpiter, non reformidem. Admirabili tamen *favoris vestri* amplitudine ad dicendum, cùm impellar, inconcinnâ *orationis* meæ tenuitate, ab instituto non retardabor, quo minus ——

ILlustrissimum illum *Alexandrum*, orbis terrarum invictissimum *Monarcham*, ab *Apelle* tantùm se *pingi*, à *Lysippo fingi* voluisse ferunt; hoc nimirum consilio, *ne à vulgaribus & obsoletis operibus, non tam illustrata*, quam obscurata, illius *videretur dignitas*. *Vos* igitur (lectissimi auditores) malè consulitis, tam divinæ *veritatis* sublimitati, si à me, lutulentis barbariæ fæcibus inquinatam, sordescere patiemini; cùm oratio *mea* nec lacertis potest contendere, quòd *authoritate* nihil valeat, nec illecebris

cebris delinire, quod careat *lepôre*, nec aculeis commovere, quòd *judicij* maturitate deseratur: quare quum singularem ejus excellentiam satis eluminatè decorare nequeam, faciam ut *Timanthes* ille pictor, in immolandâ *Iphigeniâ*, qui caput *Agamemnoni* obvolvendum putavit, quod immensam sui *mœroris* acerbitatem, penecillo non potuit obumbrare; pariter *ego* hujus rei magnificentiam, quam vix *cogitando* consequi valeam, *silentij* mantili involvendam relinquo——

VEteres *Græci*, qui Ευκαιρίαν magnifecêrunt, priùsquam aliquod opus aggressi sunt, *Opportunitati* semper litare solebant; quapropter, & *ego*, in orationis meæ vestibulo, *vestrum* favorem & æquanimitatem, veluti *Mercurium communem* implorandum censeo; & cùm *Musa* nostra, flexanimæ suæ *Suadæ* fœtum statim sit paritura, *Vos* (ceu tot *Deos Nixios*) implorandos arbitror, ut *obstetricantem* illi accommodetis operam——

THeseum ferunt *Ariadnes* ope, in penitissimos (irremeabilis alioqui) *Labyrinthi* recessus, olim ingressum, inde etiam exiisse fœliciter; *Ego* pariter facilè intelligo, *me* non nisi *vestræ* auræ & *Favonio* benevolentiæ, ceu *Ariadnæo filo* fretum, posse amplissimum hunc dicendi *Oceanum* ingredi; *me*, non nisi *vestræ* patientiæ *velis* adjutum, posse in eo *progredi*; nec inde *egredi*, nisi in *vestrâ* æquanimitate, *proram puppimque* collocem. Adeste igitur (*candidissimi Auditores*) *méque* benevolo patientiæ vestræ *influxu*, juvate, dirigite; ut *portum*, aliquando tandem, appellere mihi liceat, implicatas *invidiæ Syrtes* prætervecto——

Hæc

HÆc *ara*, (*vos Apollinares Semidei*, quibus *primitiarum* noſtrarum ſpem viciſſim litamus,) (nobis enim ſingulis, *vedit*, (*ut agricola*) *labor actus in orbem*) aliquid (naribus tam divinis dignum) thymiamitis, limatum arte, quódque *auribus* ſit harmonicum, videtur exigere. *Ego* autem omnium ineptiſſimus, qui tam *ſacras*, tam *purgatas* affarer aures; veruntamen cùm *veſtro* omnium ſuffragio *calculiſque*, in hanc *Spartam* miſſus ſim, *Vos* quæſo, ut *vires* animóſq; mihi ſuppeditetis, ut *meam* hanc exornem provinciam; quod tanto ſecuriùs facturus ſum, tanto etiam alacriùs, ſi inſtitutum *iter meum*, *regio favoris* veſtri *diplomate* muniatis; cujus publicâ *Majeſtate* (tanquam *Mercurij* caduceo) ferratas *hoſtium* phalanges penetrare, aut præterire poſſim; qui abundè mihi videbor *tectus*, adverſus adverſa omnia judicia, ſi mea non prorſus improbaveritis. Quare, quod *vultu* mihi pollicemini, id audiendi facilitate comprobetis quæſo; ut mihi *primas anchoras* ſolventi, benè *velitis*, (quod eſt comitatis) & quæ dicuntur candidè *interpretemini*, (quod eſt æquitatis.)

A *Vobis* itáque (*Muſarum patronî*, *viri verè Apollinares*) à *vobis* orant, quâ poſſunt obſervantiâ, (finite quæſo ut exorent) benignè ut audiatis *me*, (quem miſerunt *Legatum* à *latere*) oratorem *ſuum*, talem, qualem, ferendo leniter, tenuem *meam* in dicendo facultatem ——

AD *veſtram* enim benignitatem, tanquam ad *ſacram* aliquam *artem* accurro, ut ſub *Achillëo* veſtri *favoris umbone*, intimidè lateam; ut *nulla* in noſtris his conatibus, *genuinum* frangat maledi-

corum *Erynnis*; quo si me favore dignabimini, nulla *loci* intercapedo, nulla *temporis* diuturnitas, hujus rei gratiam obliterabit——

EGo enim, quamvis inter omnes *Athenienſis* minimus, quantuluſcúnque tamen ſum, operam dabo, ut ex anguſtis *inventionis* meæ *urnulo*, in lympidiſſimo *veritatis fonte*, repletis, *nectar* reconditum hauriatur, quod veſtris *propinem* imbibendum, *auribus*. Adeſte huc igitur omnes, *(circumfuſa corona)* adeſte (inquam) ſinguli *animis*, qui adeſtis *corporibus*, arrigite mentes auréſque *veſtras*, & *me* denuò, dicentem patienter audite; quem adeò pluſquam benevolè præliminari hâc præfatiunculâ, *vos* ſalutantem audiviſtis——

Formula faciendi Benevolos

à perſonâ { *Auditorum.* / *Noſtrâ.* }

INſuetum *præſentiæ* tam *verendæ*, tam *venerandæ* jubar, mentis (mihi *infantulo*) oculos, radijs adeò offuſcat ſuis, ut tanquam *noctua* ad ſolem, mea jam caliget ingenij *acies*, ut quem non tulit *unicum*, *Ovidiana Semele*, *ego* minùs, tam multos *Ioves* & *Phœbos* meæ orationis anguſtiâ recipere poſſum; utcunque tamen tenuitatis *ego* meæ mihi conſcius ſim, vix tamen inter *cochleæ* meæ teſtam jam contineor, quin inter alio rum *naufragia*, & ſucceſſus, in hâc re, minùs proſperos, ad *pulchrum* illum, *Bonæ ſpei, bonæ mentis, portum*, & almæ *veritatis Elyſios*, aſpiraturus ſim, ſi modò, *auricum* mihi favoris, & benevolentiæ veſtræ *ramum* porrigatis ſupplici——

Ad

AD *humanitatis* veſtræ *genua*, procidit *oratio* noſtra, ſupplex animi *nuncius*, & delegatus; cui, ut benevolam præbeatis *aurem* obnixè deſidero; nullorum enim uſpiam cenſuram, vel magis *metuo*, vel magis *expeto*, quàm *veſtram*, (doctiſſimi *Auditores*) quibus, ne *Athenas* quidem ipſas, credo fuiſſe magis *Atticas*; Oro *vos* igitur, ut *irradiaret* mihi, veſtræ *humanitatis*, (ceu cœleſtis cujuſdam *ſolis*) jubar, quum *vultus* veſtri *ſplendore*, me ſubtimidè *dicentem*, mirificè recreaveritis, ſi conatum quantulumcúnque meum probaveritis; & cùm *vos* in tantillas haſce *minutias* deſcendere non diſpuduerit, optarem *ego*, ut veſtras aures *Ambroſiâ*, *Nectariſve* ſucco ſaturas dimitterem ——

SEd cur *ego* vos (mitiſſima *ingenia*) adeò operoſâ *precarer* aut *procarer* prece, quorum *vultus*, placidíque *mores*, faciunt, ut ſumma mihi de *vobis* dudum pollicear: & ergo, ſub *Achillcâ* veſtri patrocinij panopliâ, omnes maledicarum linguarum *latratus* repellam facilè ——

HAc *ego* de re dum dixero, dum immenſum hunc *Oceanum* tranſnavero, *vos* quæſo *(Auditores)* veſtra ut faveat conſueta *affabilitas*; indulgeátque placidè balbutienti noſtræ oratiunculæ, ut in quam *me* ſpem, vultus veſtri oculorúmque benignis indicijs erexiſtis, eam *attentione* quóque veſtrâ confirmetis——

CVjus quantumvis oratio nullis verborum *ſtellis* ornata, phraſiũ *ſideribus* illuminata, elegantiarũ *luminibus* diſtincta, elegantiâ *nitére*, compoſitione *fluere*, ornatu *ſplendére* non poteſt; *vobis* tamẽ quæſo,

quæso, ut placeat purissimum hujusce *veritatis* merum, ceu divinum aliquem *succum* imbibere; ut plenis illius *amphoris* satiati, *ansam* mihi præbeatis triumphandi serió ——

Exanguem hanc nostram *declamatiunculam* benignis intueri oculis vos obtestor, & si quid duriusculum *auribus* tam teretibus videatur, candidè dignemini interpretari; ut sic (cùm *vos* habuerimus *Mæcenates* & *Patronos*, qui tanquam *Dij Tutelares*, ab inveterato tenebrionum livore, nostrum qualemcúnque vindicetis conatum) ad *veritatis Pharon* aut *Cynosuram*, clavum futuræ orationis dirigentes, *mare* isthoc, tam inquietum, trajiciamus fœliciter ——

IN quem *ego* dum efferor, *Neptunum*, (veritate *duce*, vestrâque patientiâ *comite*,) rogo supplicter, vestræ *nos* ut afflet attentionis *gratia*, nostrísque benignè aspiret *linteis* benevolentia; ut si in obvias quascúnque *rupes*, navicula mea minùs secundis *Euris* impulsa, illiserit; in æquanimitatis *vestræ* remigio, & *Cynosurâ* enatet naufraga ——

A personâ Adversariorum eos in contemptum & odium trahendo.

Inter has, plurima ad confutandi formulas referri possunt, & contra.

EXploserunt jampridem *seniores* & *saniores* Philosophorum, *paradoxiloquum* istum *Anaxagoram*, qui *nivem* esse *nigram*, qui *solem* candentem dixerit laminam. Sed en etiam jam virum, qui

Candida de nigris, & de candentibus atra,

dicere

dicere non veretur ; qui *adversus solem* (quod aiunt) *loquitur*, & insanâ scribiligine, & *suâ* (quâ tantùm pollet) *sartagine* loquendi, aures *vestras* captivas ambit demulcendo, abducere : *cuius* oratio (ut audivistis) calamistris *meretricijs* inusta, fluentibus unguentis delibuta, pigmentis rhetoricis effœminata, non incorrupto *sanguine*, sed ascititio *colore* ; non naturali *succo*, sed accersito *fuco*, fallaciter enitescit : Sed *hedera ista*, quam in orationis suæ *vestibulo* & fronte, *suspensam* habet, *vinum* intus haud *vendibile* indicat ——

FOrtissimi profectò *Ajaces*, magnanimi *Hercules*, feroces Gigantes, qui *cœlum* oppugnare malint, quàm *veritatem* agnoscere ; linguâ tenus docti, *holoserica* spectabiles prætaviunculâ, cincinnis oratorijs compti, qui si à *vestris* ad *vestra* (cùm *malis* Dijs) transcenderint, *vacuum*, plus nimio, *verticem*, inter astra illicò condiderint, *non obstante* ——

QVi *præstigijs* suis oratorijs, ex Arabiâ fœlici, per Arabiam desertam, in Arabiam petræam, suos seducunt auditores ; qui circumlinentes sua labra *amoris* nectare, *os* tametsi *rosam*, *mens* veruntamen *spinam* habet ——

SEd *ego* magnidicas istas *Antagonistæ* jactationes nihil esse aliud puto, quàm *larvam*, quâ *potentia* causæ suæ *ulcera* tegeret ; quâ *vos* ludos faceret, & tanquam præstigijs *effascinaret* ; cujus vestigia *gressusque singulos* oculatiùs paulùm observando, sinuosas fraudes & *anfractus lepòrum* deprehendetis ; sed ejus à *tergo* vestigijs inhærebimus, tantisper dum superbientis animi *cristam* depositerit ——

At

AT *tu* in *sicco* es, & *aqua* tibi *hæret*, quâ (ne *in sicco* essem) conatus es me inundare ——

EFfœminatum istud, & gracile *dicendi* genus, (ubi nihil *virile*, sed omnia *muliebria*, compta, fucata) utcúnque *auditores*, nimis *delicatos* suavitate loquendi illiquefactos, titillare possit; cùm tamen *nervis* & viribus destituatur, spero *vos* æquitatis, & æquaniminitatis præmuniri *antidoto*; *Vlysseum Moly* arripuisse, nec blandientes *Syreny oratoris* incantationes audiîsse; sed *veritatis concentum*, & *harmoniam* usque adeò expectâsse, ut quam prius audiêritis *absurda*, *sonet vitium*, *percussa*, discrepans *opinio* ——

SEd hæc hominem à pudore non relictum, in ruborem dare possint ——

IN *me*, quidvis harum rerum conveniat, quæ dicuntur in stultum, (*caudex*, *stipes*, *asinus*, *plumbeus*:) in *illum* nihil potest: nam exuperat *ejus* impudentia hæc omnia; sed detur mihi, (*Antagonista* mi) detur mihi (cum pace tuâ) paulisper *animi* tui pultare *fores*, anne adeò præfractarius videbere, & *perfrictæ frontis*, ut παραδοξότατα hæc mordicùs tueri velis? Quid? an *Tu* ex *Iove* & *Minervâ* natus, plus omnibus *sapies*? an in *Te* solùm omnes resedêrunt Musæ? putas *teipsum Apollinem* & pro Apolline ab alijs vis agnosci? omnésq; Philosophos præ *te* insaniîsse? *lumina* scientiarum (*te* jam orto, quasi novo *sydere*) occasum & Eclipsim pati putabimus? Sed periculosum est (*Auditores*) periculosum est, *Apollinis* & Musarum *vehiculum*, tot jam sæculis sapienter gubernatum temerario huic *Phaëtonti* concedere ——,

In

IN publico hoc, & tam frequenti *theatro*, quis *preco* amovebit *asperos* hosce & austeros *Xenocrates*, qui *Gratijs non litârunt*, quibus (ut olim *Plato*) θύετε ταῖς χάρισι occinamus? Adsunt enim vereor, (imò jam video) *Tuberones*, qui in *Ligarijs* reprehendunt id ipsum, quod in *seipsis* probant; & sibi (tanquam *Mævij*) condonant *vitia*, in alijs verò *virtutes* improbant——

QVis *Mysta* à Musarum *sacris*, arcebit *profanum* hoc hominum *vulgus*, juxta & arrogans, qui gloriolæ *aurâ* turgescentes, in ipsâ *nive* videbũt *atramentum* (ut olim *Anaxagoras:*) qui *nodum in scirpo* quærunt (ut *Chremes Terentianus?*) Homines *nequam*, *terræ* filij, qui novam instruunt *Gigantomachiam*, & *Pelion* jam iterum, *Ossæ* certam imponere; *veritatem* quam intelligi nolunt, *insanâ* suâ *stribligine* offuscantes; & *larvâ* obducentes, qui *diem* (ut glis) oderunt, *noctem* & tædarum lucem (ut adulterni mercatorum panni) quam omnia maluerunt. Res omnes obscuravit ut vel Apolline lectore, vel Oedipo interprete indigere videntur— Agit *Agamemnonem*, sed est *Thersites*.

AN verò (*Iudices*) *Vos* soli ignoratis? *vos* hospites in hâc causâ versamini? *vestræ* peregrinantur aures, neque in hoc pervagato (omnium ferè) sermone versantur, ut non sciatis quas *ille* fallacias, *nobis*, *vobis veritati* ipsi, impositurus sit? Cogitate *quæso*, quas *ille* aranearũ *telas* contexuit ut simplicẽ *veritatem*, ut credulos *auditorũ* animos illaquearet; perinde ac si subtilissimâ suâ vafritie, opera *Myrmecidis* imitaretur, cujus *quadrigã* & *aurigam* musca texit alis; aut formicas *Callicratis*, quarum pedes

&

& membra pervideri non possent; aut *Apellis* tabulam, quæ continebat lineas visum fugientes; aut denique carenam *Vulcani*, quæ sub intuentium oculorum *aciem* non *cadebat* ——

CArendum est, ne dulce *venenum*, sub his fucatæ eloquentiæ *fòlijs*, delitescat; arrigite *vos* igitur *(Auditores)* mentésque *vestras* totas excutite, ut *sensus* vester omnis, suo *stipatus* satellitio, non hallucinetur. Patimini *me* igitur, patimini quæso, tantisper dum argumentorum meorum *summam* audieritis, non enim diffido, quin *expositâ re*, positóque *præjudicio*, in meam ituri estis sententiam. Haustum lactis gallinacei promittentes, *Opium* miscent, priúsquam *apium* cognoverint ——

MIrum est hæc ipsa *subsellia*, hos parietes, *illum* talia dicentem, sine *rubore* potuisse ferre; mirum est *(Auditores)* mansuetudinem *vestram*, *illum* tam diu, tam patienter audiísse, & non *expo-fisse* potiùs, tam importunum *nugi-vendulum*; sed si eâ *vos* estis, in fucatis audiendis fictísque *quisquilijs*, patientiâ, quam non sperem *ego* in vobis æquanimitatem? *vestra* enim jam agitur *res*, *vos* estis soli, quos alma *veritas* habet, patroni: *vestrum* est, (auditores) vestrum est, oppugnatum tam divinæ *Deæ* delubrum, non permittere ut sit expugnatum; Vivat igitur *veritas* sub *alis* & umbrâ vestri *favoris*, tanqnam sub septemplici *Ajacis* clypeo: si *vos* autem *nos* deseritis, *perimus ego* & (quam defendo) *Veritas*: in cujus amplexibus *moriens* hæsurus sum; nam *Ego* longè malim, *in bonâ causâ* (ut olim *Epaminondas*) *solus sapere*, *quam cum multis aliis insanire*; non possem enim quin venerari

venerari *veritatem*, ubicúnque eam videro, quanquam simplici *habitu* & derelictam ——

EGo enim tanquam ex *chalybe* forem, *veritas* autem merè *magnes*, ita (alliciór-ne dicam an) trahor rapiórque ad ejus patrocinium, ut non possim *me* continere, quo minùs in *te* involem, (*Antagonista* mi) qui *præstigiis* tuis *Oratoriis*, fascinare *nos* conatus es; sed cave ne *insanis* opinionis tuæ *fluctibus*, velut alter *Narcissus* submergare, fallit enim *te* tuus iniquus *Genius*, si ——

IN hac *Spartâ* propugnandâ, animus *arma* sumpsit splendidiora *auro*, operosa magis, quam strenuus unquam induit *Achilles*; stricto manus *ferro* tremit; munitum *galeâ* caput; corpus totum nunquam non *ære* resplendebit, tubarum *clangor* implebit cœlum, *campos pavor ipsos invadet*, ingruentibus undique argumentorum nostrorum *copijs*: *me* equidem in mille discerpi partes malim, quam remittere animum in hâc provinciâ; quam (cùm sit levicula & palestrica,) eò libentiùs aggressus sum, ut (si *fata* sic *volent*) in *cymbâ* potius duorum *scalmorum*, quàm in *Argonautarum* navi, jacturam facerem ——

FVisse olim, aiunt, & jam supereſſe vereor, qui ostentandi *ingenij* gratiâ, *elephantem* aliquando *ex muscâ* faciunt. *Aristomachus Solensis*, sexaginta annos in pulicum saltibus, & muscarum naturâ indagandâ consumpsit; *Homerus* Batracho-myomachiam; *Maro* pulicem; multi se *vitium*, non *vitiosè* commendaturos autumant: hinc nostras quidam morbum Gallicum commendavit, & *Richardum*

Richardum tertium *Angliæ* noſtræ Regem. Et quantum boni ſit ære obſtringi alieno. Alter quidam laudavit nihil. Hinc *Iſocrates* in laudem *Helenæ*, quam tunc temporis *orbis* terrarum univerſus, pro ludibrio & opprobio habuit, orationem fecit laudatoriam: laudavit etiam *Phavorinus* turpem *Therſiten*, & malignam febrim; *Polycrates* tyrannum *Buſiridem*, *Lucianus* artem paraſiticam, *Synſius* calvitiem; *Eraſmus* ſtultitiam; *Carneades* injuſtitiam; *Agrippa* in vanitatem *ſcientiarum* declamavit, ut ſuam inde prodat *ſcientiam*, oſtentet eloquentiam, quam totus eâ de re miretur mundus.

Formulæ Inſinuandi.

QVod olim *Varius Geminus*, (referente Senecâ) dixit apud *Cæſarem*; *Cæſar qui apud te audent dicere, magnitudinem tuam ignorant, qui non audent, humanitatem*: idem *mihi* aures jam *veſtras* affaturo, dicendum venit, ſperandum reſtat; præſertim cum benevolam adverſario (ut vidi) meo, præbuiſtis aurem, quid ni igitur & *ego* parem expectem, imò promittam mihi à *vobis* benignitatem? Non enim *Cramben* bis coctam, ſed *ambroſiam*, & quaſi ſuccum *eloquentiæ* (*dapes* reverâ *Saliares*) veſtris aurium *ſtomachis* digerendum appono. Ad pedes igitur *humanitatis veſtræ*, noſtra nunc *præca* devolvitur oratio, ſubmiſſiſſimè *vos*, omnibus orans *votis*, intimis præcordijs obteſtans, ut quem *adverſario* meo præbuiſtis vultum, eodem *mihi* etiam *affulgeatis*, noſtramque pariter, ſuſpenſâ *imbibatis* aure orationem ———

Alexandrum

Alexandrum illum Macedonium, cum nunciatum esset, *Darium* in prælium *triginta* militum adducere *Myriades*; respondisse ferunt, *ustum lanium multos ovium greges non metuisse*. Pari *ego* ratione, utcúnque *imbelles*, adversarius (nescio quot) infarserit, *probatiunculas*, ceu tot *cervinas copias*, *ego* illud anile agmen facilè dissipabo, & in *fugam* convertam. *Te* itaque (adversarie mi) non aliam *augurôr* reportaturum victoriam, quàm *Antiochus*; *cujus milites* (ut dixit *Hannibal*) *auro fulgebant satis*, *ad pompam*; *armis ad pugnam nihil valebant*: etsi enim *plumbeum* habeas *gladium*, laborantem causam; *eburneâ* tamen sic includis *vaginâ*, & confusâ rationum farragine, languentem conaris medicari, ut——

QVod in *formis* hominum, idem in *rerum* judicio, usu venire solet; *quasdam* si procul & oscitanter aspiciamus, nihil erit venustius, nam ipsam *Helenam* vincere videntur, (fuco *viz.* oculis imponente;) sin propiùs & fixiùs contemplemur, jam quod paulò ante mirè *blandiebatur* oculis, majorem in modum *displicere* solet. *Ixion* putavit se *Junonẽ* fuisse amplexũ, cùm *nubem* illius loco comprehendit. Sed *vos* (quâ polletis, acuminosâ prudentiâ) *dicenda calletis*, *nostis*, *res grandes geminâ suspendere lance*, *ancipitis libræ*, *& rectum ubi inter curva subit*, *discernere*.——Mare verborum, vix *gutta* rerum, in totam *adversarij* mei *inundavit* declamationem; cujus lenocinijs aures utcúnque titillavit; at animum (spero) non flexit *vestrum*: quominus uti *illi* hactenus veniam dedistis, ita eandem porrò *mihi* detis: quamvis enim oratio *mea* non sit adeò *exasciata*, ut cum *torno* & *cothurno* comparari possit;

debitâ tamen (quâ poteſt) obſervantiâ, veſtræ attentionis, & patientiæ *aures* ſubmiſſè oſculatur—

Sepiam ferunt, (marinum *piſcem*) cum piſcatorum retibus implicatur adeò, ut quoquo ſe expediret modo ſat non noverit; incredibilem *atri* (quem habet) *ſanguinis emovere vim*, ut turbatâ aquâ, & ruptis linis tutiùs effugiat: Pariter *adverſarius* meus, quem in ſuis tendiculis male-ſanus error irretivit (aut veritas potiùs in ſeptis compegit ſuis) ut ſecuriùs elabi poſſit, omnem adeò *obnubilavit* veritatis *faciem* cum *larvarijs* eloquentiæ (ſi quam habet) *periſtromatibus*, & *atro* argumentorum ſuorum *cruore*, quam per *aqueam* ſuam orationem effudit, ut

——— Multum mutetur abillâ.

In ſpecie quæ prima fuit: Sed eradicabitur *infelix* ille erroris *filix* ex Muſarum *agris*; nebulas fallaciarum omnes, *meridiano* veritatis *ſole* diſſipabo, & varijs *auiborum* (quas intexuit & conſarcinavit) *egni illum* exuam iacinijs ———

Jovis, illius *Cretenſis* ſimulacrum, *ſine auribus* fuiſſe *aiunt*; dignum mehercùle ludibrio portentum, *ſurdo*. eſt, *fundere preces Deo: Vos* autem (quos ſcio *auritiſſimos*) obteſtor, æquas præbere *nobis* aures, in neutram quæ propendeant partem; & ut *Plato* olim voluit *Judicem* eſſe (τὸ ὦτα διανεμητέον) hoc ego *vos* oro, per ingenitam *vobis* ingenuitatem, ut veſtras *obtundi* aures aliquantiſper pateremini, dum *me* pariter, ac *adverſarium* audiveritis, ne ut olim *Medea* dicere cogar,

Qui ſtatuit aliquid parte inauditâ alterâ,
Æquum liset ſtatuerit, haud æquus fuerit ———

Plato

Plato de gladiatoribus sui temporis scriptum reliquit, peritissimos *lanistas* in *ludo*, esse ineptissimos *milites* in *bello*; & tamen vulgus hominum *eos*, ut ipsum *Martem*, *tunicâ tectum adamantinâ*, admirantur: & quid id miretur? quasi verò ficsperandum tam prosperè apud *omnes* actum iri, ut optima placeant *omnibus*. Barbari spinosas *sophistarum* nugas stupent, *Ciceronem* in differendo *infantem* putant. Rex *Midas* fistulam *Panis*, *Apollinis* citharâ dulciorem prædicat; *Polyphemus* cum *ariete* libentiùs, quàm cum *Ulysse* verba facit: *Stolidos*, & stupidos illos finite, *umbram* pro *corpore*, hordei *granum*, præ *gemmis* expetere; nolite autem *vos* (pro *vestrâ* quâ estis summâ *prudentiâ*) temerè committere, ut *picas* cum *Musis*, *aranеam* cum *Minervâ*, *Marsyam* cum *Phœbo* conferatis.

Alexander (ut aiunt) ille *magnus*, cum in causis (præsertim capitalibus) sederet *Judex*, sinistrâ manu aurem dextram occludebat; hoc gestu significans, se *alteram* quidem *aurem* præbere *actori*, *alteram* verò integram asservare *reo*, ut indemnatus utérque coúsque esset, dum suam quisque *causam* egisset. Spero igitur, & *vos* (humanissimi *auditores*, *Judices* gravissimi, (quibus *Alexandrum* ipsum quantumvis *Magnum*, *majorem* tamen nunquam puto ostendisse in omnes æquitatem) *alteram* etiam mihi asservâsse *aurem*.

Formulæ Moderandi.

Catonem illum *Uticensem*, quidam, ab illo interroganti, *quam maximè amaret*, ferunt, respondisse *Fratrem*, quem porrò *Fratrem*, nec quic-

quam aliud respondisse, quàm *Fratrem*, *Fratrem*. In eundem modum, si quis *me* rogaret, quid inprimis putem esse defendendum; responderem *Veritatem*, solam *Veritatem*; cui *primas*, *secundas*, & *tertias* deferre non vererer. *Me* enim hodiè, neutiquam vidissetis *judicantem*, nisi *amor Veritatis* animum mihi ad dicendum *accendisset*; *alma* (inquã) *Veritas* quæ (ut ait Hesiodus) ἐστὶ τέλος ἐξέλθουσ' ἀεὶ ὑπὲρ ὕβριος ἴσχει Opiniones enim veræ, *solem* (instar Aquilæ) intueri possunt, cum *malæ causæ* (quasi *noctuæ*) lucem fugiant. *Amori* igitur non obtemperare, sed uni *veritati* litare, mecum habens constitutum; *exuam personam amici*, *induam Iudicis*, & (testibus utrínque productis) *Vos* mecum in ferendâ sententiâ *assidebitis*, vestrúmque mihi astipulabimini suffragium, dum utrámque exactè perpenderimus opinionem —

NOn nostrum est inter vos tantas componere lites, neque *Palæmonis*, (quas suscepi) peritè satis defungi possum vicibus; sed cum *lances Minervæ* jam teneam, *animitùs* opto, ut *Mutius Scævola*, (Romanæ civitatis oraculum) hîc adesset, ut mei mihi officij describat cancellos; ne *Cambyses* aliquis *redivivus me excoriet* iniquè judicantem. Cùm autem contentio sit inter *actionem* & *contemplationem*, utri *palma* (ut est in fabulis) *daretur* ex merito, ceu *pulchriori*, Vos *(auditores)* in utrâque optimè versati, optimi eritis utriusque judices, *vestro* igitur vel *stet*, vel *cadat arbitrio* —

ISocratem à quodam interrogatum, cur *Magistratus* defungi *munijs* recusaret, respondisse ferunt, se hoc pacto complurimos, quos nunc habuit amicos,

cos amissurum, & in odium multorum necessariò incursurum; *nam si* (inquit) *in tribunali collocatus, causas omnes pensiori* (ut par est) *examine ventilavero*, (ut justissimè judicem) *hominum ego inimicitiam non declinabo*; *si contra, sententiam injustè protulero, certum est me* θεῶν ἀνδρῶν ὁμοῦ *non effugiturum*. Quas *ego* igitur in angustias, *homo miserrimus*, jam compingor, cui tam dura demandata est *provincia?* sed utcunque horum utérque mihi sit *amicus*, in utrâque tamen decernendâ opinione mihi erit libertas, (ut in corporibus animantium quibus vescimur) resectis & rejectis, quæ sunt inutilia, salutaribus ad cibum uti; itidem in opinionibus sermonibúsque *doctorum*, quibus animus nutritur; & igitur in præsenti controversiâ *mel* colligam, *venenum* relinquam, *rosas* decerpens, *spinas* declinabo ——

QVi intimas rerum naturas rimantur *Philosophi*, *herbam* esse aiunt, nomine *Heliotropium*, quæ quamcunque *cæli* plagam percurrat *Sol*, eandem semper respicere solet, ut cum *occidente* sole, *occidere* etiam aliquando videatur. *Solem istum*, esse cogitate, egregiam *hanc sententiam*, in *hoc* declamandi *orbe* agitatam, atque huc & illuc à *duobus adversarijs*, (quasi tot contrarijs *Sphæravum* motibus) circumrotatam: *Ego* (Heliotropij more) *veritatis* solius *sequacissimus*. (à quâ ne *latum* quidem (quod aiunt) *unguem*, dissilire libenter velim) in quâcunque *opinione* movebitur *veritas*, *ego* in illam propendebo. Itaque (quod olim *M. Tullius*,) *faveo Curioni*, *Cæsari honestissimè cupio*, *pro Pompeio emori possum*, *sed tamen Republicâ nihil mihi charius est*: ita (inquam) *& ego: faveo tibi* (eruditissime

juvenis) *tibi* propendeo, (suavissime commilito) sed tamen in gratiam *veritatis*, omnia esse facienda judico; quam *divino* quopiam *prosequio* afficiendam, censeo ——

MAlesanum *Paridis* (Priami Trojanorum *regis* filij) judicium, satis inter omnes, ubique *gentium* famigeratum est. Quem (cum orta esset contentio inter *tres Deas*, Junonem, Palladem, & Venerem, *utri*, *aureum* illud *pomum* quod *Eris* (diva illa *litifica*) immiserat, ex merito daretur, ut *digniori*, Junonis potentiâ, & regno; Palladis sapientiâ & consilio (quæ *illi* spospondérant; spretis neglectisque.) *Veneri*, *Veneri* (inquam) *lasciviæ* voluptatum & *amoris patronæ*, aureum illud *pomum* detulisse ferunt. Non multùm & *hic* absimilem dissensionem videtis, inter *duos* hosce *Antagonistas*, quorum utérque *veritatem* sibi vendicat, ceu peculiarem. Quorum *alter*, ampulloso (ut audivistis) orationis gyro, calamistrato rationis cincinno, *nobis* videtur perfualisse, quod illi *victoria* debeatur; in medio autem (per *me* licet) ponatur *victoria*, tanquam nobilissima *Atalanta*, aut *Hippodamia*, quæ à *nobis* omnibus (ceu torgenerosissimis *procis*) certatim expetitur. ——

AVdivistis inter Antagonistas hosce acerrimum — valdè, at verò tantum *linguale* prælium, *verbale* certamen; qui tanquam pro *Argivâ* illâ decertâssent *Helenâ*, suas utrinque *copias* conscripserunt, inque *aciem* disposuerunt, fulminibus argumentorum, ultrò citróque (ceu tot ferrata essent tela) jactatis,

Et jam judicio, stánt-ve cadánt-ve meo.

Ego

Ego autem omnimodo *imparatus*, & *imperitus* sum, ortam dirimere controversiam. O si liceret meam, hanc tam difficilem *Spartam*, *Æaco* alicui, aut *Minoi* delegare; nam utcúnque ad hanc *liticulam*, inter illos componendam, in hæc *vestra* jam conscenderim, *lupum* tamen (ut est in proverbio) *auribus tenere* mihi videor, ne *judicium* in hâc re meum (quod sentio quam sit *exiguum*, quam prorsus *nullum*) *præjudicium* putetur à nonnullis; quorum *ego* oeniuram, cum mihi in primis sit votis, ut evitarem; *vos* (quæso) *vestram* astipulabimi opem, *vestram* mutuate operam, & in utrâque lancis parte, utrámque seorsim ponite opinionem; *ego* simbellam tenens, *staterâ* elevabo, & (quod de *Justitiâ* fingitur) *oculos* inimici præjudicij, veritatis *mantilo* involvam, ut neutrius videar affectâsse partes—

DOleo *ego* meum, tam durum hodierni diei fatum, quod *judicis*, inter antagonistas (quos audivistis) hos sim obiturus vices; accersendus potius esset *Rhadamanthus* ab *Inferis* qui causam possit tam *intricatam expiscari*, authoritate suâ omnem hanc litem dirimer, & iracundos eorum, & *effrenatos* motus *capistrare*; quandoquidem verò *vobis* est complacitum hanc *mihi* designare *Spartam*; eam *ego* pro virili meâ ornare studebo, & quoad potero inter utrámque opinionem *pendulus*, contestatam hanc, inter *illos* litem, (nulli eriamnum adjudicatam) examinabo: & tunc quæ cuique placuerit *opinio*, hanc (per *me* licèt) amplectatur, suóque (in hâc re) quisquis abundent sensu; non tamen velim ut *Vos*, pro *aureis æneas*, pro *tritico paleas* aut stipulas, (ut olim *Glaucus* apud Homerum) admittatis——

Themistoclem ferunt, (cùm duo ex *amicis* suis, ad *illum* suam detulissent *litem*, ut *concordiam*, non *sartam*, sed integrè *integram* redintegraret) illam *tam ingratam* provinciam abnuisse: *quoniam* (inquit) *ex duobus jam amicis, alterum statim facturus sum inimicum*. Eâdem uti possem ego apologiâ; Sed quid inde? respuam ergo, *hanc* decernere *litem*? nequâquam certè; *Omnes potius amittendi sunt amici, una ut veritas quàm amittatur*. Illo igitur *Aristotelis* umbone me protegam, ἀμφοῖν ὄντοιν φίλοιν, ὅσιον προτιμᾶν τὴν ἀλήθειαν. Quod etiam Phosphorus ille Philosophorum in simili argumento, φίλος ὁ Πλάτων, φίλος Σωκράτης, ἀλλὰ φιλτάτη ἡ ἀλήθεια; idem & *ego*, *Amicus tu*, cujus concinnam satis orationem vidimus, *túque* cujus melleum planè, imbibimus *Suadæ* succum; sed *vincit* utrúnque *veritas*, intemerata *veritas*, cui jam *ego* his in *aris* litaturus venio ——

Odys. κδ.

Minerva, è celsis *Olympi* descendens cacuminibus, inter dilectos *Doly* filios (cum *Ithacensibus* belligerantes) acerrimam statim pugnam, sedatura, venit dijudicatrix: quorum, causâ, dissidiorum explicatâ, anxijs aliquandiu *æstuabat* cogitationibus, quid in re diceret tam perarduâ; *eos* verò tandem hunc in modum affata est: *Divisa capita, intricata utcúnque sit inter vos dissensio; Ego tamen in neutrius propendens partes, æquâ Iustitię trutinâ, rem utrámque collibrabo*. Simillimè horum *ego* altercationis, *Antagonistarum*, arbiter qui sum; *in diversum, quasi duplici, scindor in hamo*, quam ingressus viam, utriusque desiderio satisfaciam; & *clamosum* dirimam inter eos *litigium*. Stat mihi animus *nudam*, inspicere *rei* naturam, *veritatem*

tem ejus recti judicij ἀνατομίᾳ, medullitùs *exossare*, ut ulteriorũ demum rixarum *procella* consilescat. Missum igitur faciatis *(quæso)* quicquid est in hoc genere *aculeatum*; ponite simultates, nec *Cadmæos*, vos præbet *fratres*, ut intestino uterque pereatis bello, ut dissociatis *vobis*, *ira* acerbior non *redardescat*; nulla hic adesto *Eris*, quæ vel minimam *aurei mali* immittat bracteolam, unde novum inter *vos* (quorum *sub me jam judice, lis est*) recrudescat prælium——

Formulæ tum adhibendæ, quando Moderator *ab unâ in* aliam opinionem *transiturus est.*

SEd quod *Lotharius Cæsar*, in dicterij loco habuisse dicitur, *Audi alteram partem*; id *ego* jam *vobis*; nôstis enim veterem legem *Atticam*, ὁμοίως ἀμφοῖν ἀκροᾶσθαι; audivistis hactenus quid dici posset de—— jam autem *firmiora* longè comperietis *argumenta*, quæ——

Quod igitur *Cicero* pro Muræna, contra *Catonem* verba faciens. *At enim* (inquit) *te* ad accusandum *Res-publica adduxit, credo equidem, Cato, te isto animo atque eâ opinione venisse.* Sed tu imprudentiâ laberis: Sic *ego* tibi, *te* enim credo *veritatis* amore, istam tuam provinciam suscepisse; sed falleris, neque enim——

Hâc autem si *viâ* solùm insisterem, aliámque *insalutatam* prætererem, viderer sanè *injusto* illi, non dissimilis *Iuliano*, qui de *agro* controverso, inter *Spartanos* & *Argivos* judex; de *amicorum* solummodò *jure* disputavit, *justa* autem *aliorum argumenta*,

menta, illius aures non incurvarent; *amicis* verò assignavit agros, *alys* etsi *debilissimos*; erubescerem autem *ego* intemeratam adeo violare *justitiam* nos igitur *(auditores) non imminuimus* ———

Et ita fortassis cum *oratore* hoc nostro, sensistis hactenùs; sed oculos (quæso) *vestros* in aliam paulisper lancis partem ut conjicerentis, & tum certò scio, comperturos *vos*, argumenta *numero* plura, *pondere* graviora; non enim hîc videbitis non hîc comperietis — non, sed — sed ——

Sed si *acutiori* mentis *oculo*, (omni remoto perstromate) *rem* ipsam propiùs *intueri* velitis, aliter forsan sentietis, nam ———

Vestras huc usque exercuistis aures, in alterâ duntaxat *venustandâ* opinione; æquamque hactenus videris *limbellæ* stateram, *illam* verisimili tam ratione; mansuetis quæso ur, quæ sequutura est, hauriatis auribus, orationem ——

Quod *primâ* quantúmvis *fronte* verissimum videtur; *alteram* tamen si *intus & in cute* discutiatis opinionem, longè veriorem comperietis ——

Sed *alteram* jam audite *partem*, nam (ut in causis forensibus, qui coram judice sistuntur,) *Actor* videtur *superior*, dum *pro se* loquatur *Reus*: sic *vos* forsan *Opponenti*, jam suffragamini, sed non dubito quin altrinsecus statim sentietis, cum à *meliori genio*, suggestam audieritis opinionem. ——

Sed satis jam diu, idque cum summo (ut vereor) *vestrarum* aurium fastidio, *hoc saxum volvimus*; aliam jam *delibemus*, paucis, opinionem; in quam, *verbis* etsi *intonuit* postremus orator, ardenti tamen solidæ *confutationis fulmine*, adhuc non *concussit*, imò vix dum tetegit.

Formula

Formulæ Transeundi *ad* Propositionem, *seu* Narrationem, *quæ fit exponendo* statum *quæstionis, vel* sensum *thematis.*

SEd ut *velis* nubium *remotis*, & apertis *ædium* fenestris fugantur tenebræ ; faxim pariter & *ego*, ut intromisso *dilucidæ* expositionis *Sole*, clariùs effulgeat *veritatis* radius, sensúmque hujus sententiæ ut non *oculis* solùm intueri, sed *manibus* etiam contrectare videamini——

Venustissimam cujus sententiæ *faciem* (omni detractâ *larvâ*) *ego* in hujusmodi expositionis *speculo intuendam* vobis, & *osculandam*, exhibeo, *viz.*——

Vt igitur planiùs dicam quod sentit *orator*, & propositi *thematis* veritatem aperiam ; longiori orationis *telâ*, uberioríq; *interpretationis* filo, in hunc sensum *explicari* potest.

Quæ verba si ad *vivum* discutiamus, in hunc ferè sensum sonare videntur, & ad nullum præterea, alium, collimare *scopum*, quam ——

Cujus tamen egregij proverbij *sphæra* in hoc *axe* & *cardine* circumrotatur. ——

Elegantissimi cujus *Adagij* sensus, hic est (ut Opinor) genuinus: ——

Et ne futuræ nostræ orationis *navem*, inter erroris *scopulos* fluctuantem, sine *clavo*, sine *anchorâ*, sine *pixide* certóve scopo relinquere mus ; *quæstionis* hujus *sensum*, & *statum*, hunc esse cognoscetis, quod scilicet: ——

Attamen ut difficultà *palea*, purissimum *granum*, flammis absumptâ *scoriâ obryzum* videamus splendidissimum, alijs *oratorem* verbis, hoc nobis *eximuantem* cogitemus. ——

Verun-

Veruntamen ut hujus *aureæ* sententiæ, intimiora *penetralia* ab alto pandam, apertioris paraphraseως *clavi* reserando, scire *vos* velim ——

Sed ut dispersis *nubibus* in serenâ uocte, clariùs micant *stellæ*; pariter & hujus *sub obscuræ* sententiæ *veritas*, *nubeculis*, paraphrasi breviusculâ, *dissipatis*, —— sciatis igitur ——

Atque ut *sacros* hos Apollinis *fontes*, satiùs degustemus; ut has Minervæ *pyxides* recludamus, sciendum est ——

Sed non modò *cortici* nobis immorandum est, *intimiorem* verò hujus sententiæ *sensum* attendentes, latentem eruere *nucleum* nequaquam erit injucundum; perinde igitur sonat ac si diceretur ——

Cujus tam tetri *vitij* turpitudinem, ut inspiciatis, *Desidiæq*, non tantùm *vestigia*, sed ipsa *Cubilia* videre possitis, adeste quæso huc, meósq; paulisper induatis oculos ——

Quod, *amotis siparijs*, sic se nobis intuendum præbet, & tanquam *Colossea statua*, in mentis sese insinuat *oculos* ——

Nec quid in hâc sententiâ, duriusculè sonet video, cum in *trivijs* jactetur *compitalibus* ——

In cujus rei *intestina* paulò penitiùs si scrutabimur, intimiores ejus *eliciemus medullas*, ut citra omnem controversiam *dilucescat*, nullum unquam ——

Sed ut uno, quasi, intuitu *veram* istius rei *imaginem* videatis graphicè *delineatam*, ad hunc cogitate sensum, *Poëtam* nostrum attendisse; *neminem*, *viz.* ——

Cujus, si accuratam ἀνατομίαν faciamus, & veluti *exossemus*, τετραχηλισμένη, & *nuda* illius nobis patefiet *veritas*, ut qui vel *lippientibus* inspexerit *oculis*,

oculis, dicet *magnum esse*.———

Quamsi ego *Protogenis* coloribus potuissem *delineare*, ut quasi *stellis* illuminata refulgescat, tali, se *vobis* inspiciendam daret, *habitu*———.

Quæ quidem verba (quantum ego *Nanus & henuncio* conjectando assequor) in hunc Vos hortantur modum, ut———

Cujus tam egregiæ sententiæ, ut *ex fundo expiscarer* veritatem, genuinum hunc ejusdem sensum, sine ullo verborum anfractu, *vobis* propino ruminandum———

Nére *istius*, tam præclaræ *sententiæ*, ignorata *veritas*, altiùs vestris quorundam insideat animis; *arrigite aures vestras* & *altâ*, quæ dixero, *mente* reponite; *Vos* enim jam (ecce) rapio, ubi non *secluſa* aliqua tenetur *aqua*, sed unde *flumen* controversiæ universum suboritur———

Clariorem vultis ut accendam *facem*? sic igitur accipitote, *oratorem* nostrum *sensisse*, & si in *vivis* jam esset, *dicturum* esse.———

Sed quorsum tot *verbis* opus est? in his præsertim quæ breviori *orationis* gyro, satis supérque complectendo sumus; in *hoc* enim *cardine*, controversia hæc tota *circumvoluitur*, nempe:———

Quæ, ne cuiquam dura, aut *auribus* absona videantur; hujusmodi breviter illustrare *scholio* non gravabor, & ampliori orationis supellectile adornare———

Quod quidem si *rectâ* mentis *acie*, & acutis *judicij* oculis, rimari velimus; hanc nobis insinuaret veritatem———

Quasi in alijs dixissem verbis———

Cujus sententiæ *veritas*, ut discussâ *nebulâ*, elucescat magis.———

Quod

Quod luculentum dictum, quid sibi velit, pauci delibantes; *penitissimos* ejus sensus eruamus, & hunc *Democriti puteum* (in cujus *fundo* latebat olim *deiecta veritas*) exantlemus ———

Intricatum itáque hujus sententiæ *sensum enodare*, ut ipsis *lippis & tonsoribus* innotescat, omnium. que undique *insantissimus* intelligat, cognoscendum est ———

Quòd quidam ad *literas* natus, effictus & formatus, respiciens crebris hoc usurpabit sermonibus.—

Sed ne diutiùs *vitreum* (quod aiunt) *vas lambere* videamur, *pultem* tandem, *attingamus*; ut sic fractâ testâ, *Vnionem* reperiamus, ruptáque *nuce* latentem *nucleum* excorticemus. ———

Quod nihil est aliud (ut mihi quidem videre videor,) quam si dixisset, *nullum non lapidem movendum esse*, *nullam non operam navandam esse*: ut ——

Formulæ transeundi *ad* Divisionem, *vel (si mavis) Partitionem.*

ATque cùm in *amplum* dicendi *campum*, mea jam *ingrediatur* oratio, ne vel nimis *angusto* decurrat *alveo*, vel ita *redundet*, ut extra *ripas* diffluat, his *ego* objectis *aggeribus*, eum coarctabo primò—2 dò—3 tiò ——

Sed unum hunc *alveum* in plures *canaliculos* diffundamus, & universum insequuturæ orationis *flumen*, in tres (si placet) *partes* dispertiamus, ut sic institutâ tandem pertexamus, nec nostrâ tanquam in *mille Meandros* deferatur oratio. ———

Sed varij, ex hâc *scaturigine*, oriuntur *rivuli*, quos in hos distinctos *alveos* coarctabo, 1, 2, 3.

Tripartita

Tripartita igitur erit totius *rei* distributio, ut fit protensum *orationis* meæ *filum*, tanquam ad *Mercurialem statuam* dirigens, longiùs quàm debeam, non prolabar. ———

Cæterùm ne oblitus *brevitatis*, noſtra longiùs *digrediatur* oratio, ab hoc veluti communi *centro*, omnes *lineæ*, in futuro meæ declamationis *circulo* deducentur: ———

Et ne extra omnes, noſtra *oratio*, palos, limitéſque excurrat, ad hoc *punctum* ego delineabo omnia, extra cujus *circumferentiam*, ne *latum* (quod aiunt) *unguem* expatiabor ———

Sed *rivulum* unum, aut alterum, de tanto *Oceano* deducam, plurimos autem *ſicco* (quod aiunt) *præteribo pede*; quos omninò omnes *infantiam* meam exprimendo non eſſe, ingenuè fateor: ——

Sed ne in immenſum *pelagus* verborúmque *flumen* immergam calamum, horum *tres* ſpeciatim perſequemur, ex hâc *ſcaturigine* oriundos *rivulos* ——

Tranſeundi ad Confirmationem *& primo per* Cauſam.

QVam ut *Achilléis* reverâ argumentis, & inconfutabili *obſepiam* ratione, cogitate quæſo: ———

Et primò, à *cauſâ*, hujus rei *veritas* confirmatur: *quid enim non deſignat, quid non perpetrat avaritia?* ———

Cauſam me vultis ut indigitarem? occurrunt plurimæ, perpendite apud *vos*, perpendite quæſo.

Vultiſne *cauſam?* En *vobis* manifeſtam.

Quam luculentam *ſententiam*, *nervos* æquè ac *cutim*, *toros* ac *ſanguinem* habere comperietis ſi ——

Quod

Quod ut argumentis evincam necessarijs verum esse, sciatis velim———

Ratio in promptu est.

Et ut affatim rationum in unum quasi *circulum* colligam. ———

Causas vultis? eccehas———

Videmus enim velut *Apelléis* lineis *graphicè* depictam, hujusce rei veritatem, cui enim vel *tonsori*, vel *lippo*, non sat innotescit?———

Quam nos sententiam ut *nervosiùs* paulò confirmemus.———

Rationem petitis? en vobis———

Rationem hujus si quis *indagaverit*, hanc non esse infimam inficiabitur:———

Nêque *hoc* ego quenquam mirari velim, cum:

Nec immeritò, nam *adulatores dum laudant, lædunt*.———

Sed si hæc *pensiculatiùs* paulò ruminetis———

Qui enim *otio torpuerint, vitam ducunt planè ingloriam*.

Nonne quotidiana *docet* experientia?

His, quasi obiter *prælibatis*, huic verissimæ sententiæ, singulari quâdam *oppugnationis* difficultate, *aream* obsepire non erit difficile, si bene perpendamus.

His aliàs possem, & plures subnectere causas.

Sed jumenta vocant, & Sol inclinat, eundum est.

Longa esset injuria, si omnes rationes perstringerem, *longæ* mihi essent *ambages*, hoc ergo tempore, solummodò, *summa sequar fastigia rerum*.

2do. *Per Contrarium.*

E Regione verò —— ex opposito autem qui —— At ex diametro —— è contra verò ——

Qui autem otio torpuerint. —— Sed ut contraria juxta se posita magis elucescant, conferamus paulisper. —— Nonne enim ——

Contemplemini verò contrarium vitæ institutum, & *quid aliud quam inopiam videbitis*; *quod dedecus invenietis?* Secus longè contingit. —— Sed audite paucula, quid remini de —— At verò *pugnantia secum frontibus adversis, paulum componere* ——

3^tio^. *Per Similitudinem.*

SIcut enim, Nam veluti: Quemadmodum enim: Non secus ac ——

Quam ego *veritatem* ut Meridiano *jubari* prælucere faciam, cogitate ——

4to. *Per Exemplum.*

TVos, mi *Citero*, appello *manes*, tuósque *testor* consopitos *cineres*; reviviscas (quæso) & quod dudum *exemplo* præstiteris tuo, impræsentiarum rursus comprobato, annon ru ——

Quæro abs te *Hercules*, quibus *tu* tandem *gradibus* ascendisti in *Cœlum?* quo *tu* (quæso) modo, tam *nobilis*, tam *celebris* factus es, tam *honoratus?* profectò licet *ipse* jam *sepultus* jaceas, *tuum* tamen *nos* canorè satis alloquitur *exemplum*, *te* per *labores* tuos (verè *Herculeos*) evasisse inclytum ——

Sed *quid moror istis?* quid *dictis* opus est, cum *facta* loquuntur?

loquuntur? respicite enim *Heraclitum*. ——

Vultis itaque, ut è *mortuis* resurgat *Aristippus*? Vultis, ut illum *Nestorem*? vultis, ut *Ulyssem* in scænam inducam? en *vobis* adest *coràm, quem quæritis*. ——

Exempli enim gratiâ, quid memorem *Curios, Fabricios, Cincinnatos*, Calatinos, Scipiones, *Catones*, & sexcentos alios? qui *omnes* in hanc nostram opinionem *pedibus* (ut ita dicam) *ivêre suis*. ——

En *vobis* (si placet) *multas* doctorum *legiones* ad suppetias *nostras*, qui ad hujus sententiæ mentionem (tanquam *milites* ad suum *vexillum*) nobis regatim occurrunt *præsidiarij*: Ellum meliores literaturæ *antesignanum*, Plutarchum, qui ——

Hujus rei *testes*, sunt parietes isti, intra quos, nonnullos *ipsi* vidimus, qui primo congressu videbantur *aliqui*, non ita multò post, sese prodidêrunt, quàm essent *nulli*; & *vosmet ipsi*, istis quidem *oculis*, sæpiùs non potuistis non observare.

Vos parietes obtestor, & *vos subsellia* imploro, adeste *vos* Ciconiæ, vos *Aquilæ*, vos *Leones* & hoderni temporis *ingrates* hominum mores, redarguite.

At si primorum replicaveris annales —— ——

Vidimus *multos*, honore conspicuos, celsarum dignitatum insedisse fastigijs, *Tyrio murice* nitidissimos, qui ad utrúmque Phœbum, & *polum* utrúmque, *suum* extenderunt imperium; quorum amplissimę *opes* abiêrunt, transiêrunt & ipsi *opum* tantarum *Domini*. Sed in hoc *Musarum* Parnasso, circumvecto *ætatis* vestræ *gnomone*, cum horologij *umbra*, aut *mortis*, aut senectutis *punctum*, attigisse videbitur, tum confertissimos, uberrimæ studiorum vestrorum *messis*, manipulos *demetêtis*: ——

Vbi

Vbi tu *pientissime* Æneâ? *Eloquentissime* Cicero? *ditissime* Tulle? ubi *Cæsar*? ubi *Alexander* terrarum *Dominus*? occubuit *Crassus*, expiravit *Cræsus*, abiêre *Catones*, *dino fulmina belli Scipiadæ* occidêre; duæque civilis belli *Ecynides*, Pompeius *gener* & Cæsar *socer*; nec tibi pepercit doctissime Virgili ——

Quòd si *hodierna*, adeóque præsentia, vestro magis *sapiant* Palato, eccè intra istos *parietes*, omnium longè illustrissimos ——

Sed quid ego *opem* antiquorum *subsidiarem* peterem, cum indies *nobis*, ante *oculos* obversentur, (imò vix un o abhinc triduo) —— qui ——

Ponite quæso ante *oculos*, universos istius sæculi *proceres*, Philosophos, qui *omnes* (nisi fama de illis injuriosius decernat) *omnes* inquam ——

Cogitate serio *beatos* illos *antiquorum spiritus*, hunc vobis *tritâ* notantes ad *Helicona* callem, quorum, licet *cineres* ad tempus jaceant in *sepulchro dormientes*, at sanè in studijs apud *nos*, suis, *vivunt* adhuc, semperque *victuri* sunt superstites.—Nam ut totum *antiquitatis* iter omittamus, & ad illas *temporum* tempestates veniamus, in quibus *nostrates* ipsi, (ut alios complures taceam) le ad ——

Et quoniam sub *vexillo veritatis*, contra secus cogitantes, *digladiandum* est; multas *armatorum* catervas (velut in *Equum Trojanum*) congregavi, qui (adversarijs surrepto *Palladio*) victoriam facilem pollicentur: *ecce tum* vobis in primâ acie Ciceronem, qui ——

Quippiàm-ne verò tale olim factitatum legitur? etiam, quid ni? inspiciatur enim Xenophontis liber de—legatur Isocrates de ——

Quid? *repetamne* Catilinæ *parricidium*? per-

stringam *Clodij* libidinem ; *Graccborum* molitionem ? *tempus* non sufficeret, si *Neronem*, si *Heliogabalum*, (*monstra* narro, non *homines*) in *theatrum* inducerem ; quorum *ingluviem*, *ructum*, *crapulam*, si recensere velim, *dies* me deficeret, & quidem *nox* aptior esset tali historiæ ———

Sed ne *ego* supposititias *venundari* viderer *merces*, en *pugillum* ex toto antiquitatis *fasce* ; ecce vobis *præsegmen*, ut quid sit *doctorum* in hâc re judicium *prælibetis*, néque enim aliud fecit *Alex. magnus* : cùm ———

Turmatim *nobis* hîc occurrunt *heroes* illi literarij, magni studiorum *Atlantes* ———

Sed quo me jam *fessum rapitis* Philosophi ? quid tu Philosophorum *Phosphore*, magne *Aristotele*, mihi in aurem dicis ? quid est ô *Cleanthes*, quod *tu* mihi sic urgeas cubitum ? Ego *te* novi, omnes hi *te* noverunt, per *nocturnas* vigilias, viaticum ad *diurnas* Musas comparâsse ———

Propono & *propino* vobis, pientissimi *illius* Æneæ exemplum, qui ———

Quibus autem *donis* cumulati, quibus exculti *artibus*, fastigiatam *eloquentiæ* arcem, conscendêrunt *veteres* illi oratores ? an utique credimus *earum nascentium* labris, insedisse flexanimam *Suadam* ? cujus quasi *Gratijs* afflati, evaderent aliquando in *Deos mortales*, suo qui abitrio *animorum habenas* moderentur ? minimè verò, sed per *studia*, per *labores*, per *vigilias* inclaruerunt : *Vos* igitur fatigare juvet, *Scyllas*, *Charybdas*, & reliqua monstra *aquarum*, & si quid in *orbe* fit arduum, hoc molimini : exhaustum enim *sudorem*, ingens à *tergo* comitatur gloria ———

Hîc verò *campum* feracissimum & lætissimas *segetes*

getes ostendit Historia; in quibus omninò omnibus *demetendis*, si desudem, *tempus* antè me deficeret, quam extremos *sulcos* attigero; *exemplorum* igitur *multitudine supersedendum* arbitror, & unum tantum, aut alterũ *manipulum*, (quasi de mercibus *segmen* præcidaneum) colligemus ———

Proponite *vobis (Iuvenes Philomusi) heroica* illa antiquorum *exempla*, *semideos* illos imitamini antistites, qui ———

Obruor, en obruor ego jam *exemplis*, quocunq; *oculos*, quocunque *animum* appulero meum, video multifariam *exemplorum* supellectilem, & (veluti *Muscas*) undique prosilientes *milites*, volones, ad hanc *propugnandam* sententiam *advolare* ———

Nam ut ab *Heroicis* usque temporibus, *annalium* memoriam animo *replicemus*, nullam ullibi inveniemus gentem, quam ———

Annon *æquitatis* studium exilium *Aristidi*? studium *sapientiæ* venenum *Socrati*? integritas & *patriæ* salus *Demosthenis* perniciem accersivit? ———

Sed nec *diffundam* me multis, nec in *patentissimos* historiarum *campos* expatiabor; *unum* solummodò, aut alterum *vobis* porrigam, ex copiosiori vindemiâ *racemum*, quem vestro ut allubeat *palato*, valdè cupio ———

Atque hîc dum *intueor*, *quot* occurrunt *dicenda*, & quàm *paucis* sit *dicendum*, non adeò me turbat quid dicam, quàm quid prætermittam, per omnes *historicos* volitare, invisite *Academias*, quid aliud quæso, quàm ———

Per Testimonium.

ET ne nimis *steriles*, in tantâ *fœcunditate* & *flumine differendi* simus, *fontibus* apertis, *rivulos* nostros, altiùs aliquantilper *fluere* jam permittemus; *consultis* Antiquorum *oraculis*, ex quorum *Tripode*, nostra sat abundè confirmatur opinio, horsum tu *Plato*, paucis te volo ——

Neque vos *invito* solùm ad *olera* hæc & *legumina*, aliáque id genus, *crassioris succi* alimenta; meæ *inventionis arte*, sata, cocta, apparata; sed exquisitissimam *mensam*, epulas *Oratorum*, *ambrosiam* Philosophorum, *nectar* Poëtarum, omniáque *mellitissima*, oribus, auribus, animis quæ placeant, fercula ——

Sed si mea *vos* non moveat oratio, moveat saltem *antiquorum* Philosophorum, moveat *oratorum*, non enim *pluvias* (ut aiunt) *aquas* colligo, sed è *vivo gurgite salientes*, propino; legite *Demosthenem*, evolvite *Isocratem*, percurrite *Platonem*, &c ——

Adesdum tu M. Tulli, *adesdum* (inquam) & dicas apertè ——

Ex tripode penitissimæ sapientiæ est illud Senecæ ——

Idem etiam quod *ego* in hâc re, *sapientiæ humanæ oraculum*, Aristoteles *ipse dixit*; affirmans: ——

Nec est quod vereamini, *meæ* me habere *causæ* testem, ὁμόψηφον, habeo enim, & in promptu habeo, nec *illum proletaneum* quempiam, *imi subselly oratorem* gregariúmve *militem*; sed politioris literaturæ *vexilliferum*, magnum illum, doctúmque *Scaligerum*, qui in honoratissimo *doctorum* choro,

choro, *nemini* ſecundus *aſſidebit*: ——

Sed quid *ego* argumentor? quid plura *diſputo*? *te* teſtem *obteſtor* (mellitiſſime *Cicero*,) ad te enim (tanquam ad *ſacram* aliquam *anchoram*) jam confugio; ut *tu* (velut *alter Achilles*) noſtram *propugnes* oppugnatam *provinciam*, quid? annon tu ——

Hoc ipſiſſimum in *ore* ſæpiùs habuiſſe fertur *Auguſtus Cæſar*, ipſum audite—ô *egregiam* & verè *regiam* tanti *Imperatoris* ſententiam! optimè dixiſti *vir* optime!

Et, ſi *telas* oratorum *retexere* voluiſſem, ſexcenta licéret ejuſmodi proferre; *pleni* enim ſunt libri, *pleni* hiſtoriæ; ſed nec opus eſt, ut *vagetur* oratio, cum *domi* habet, vnde luxuriet: ——

Quod illud confirmat *Euripidêum*, aureis ſanè inſculpendum characteribus. ——

Sed priúſquam *valedicam* his, *ſalutandus* eſt Plato, *compellandus* etiam paucis eſt *Iſocrates*; qui velut *Sol* & *Luna* inter alios *emicuêre*, plenáſque *buccis* & *buccinis*, huic noſtræ *aſtipulantur* opinioni.

Arbitros arceſſo, omnium *ſcientiarum* callentiſſimos; & *oracula* vos audire cogitate, cum univerſum *antiquitatis* concentum audiêritis, qui omnes in hæc verba ſublimia, aeuta; mellis, lepôris, piperatæq; (ut Sido. Apollon. ait) facundiæ plena; (in quibus feruentis fulmen ingenij) erupêrunt ——

Oceanus teſtium *immenſus* in apertum noſtræ declamationis *campum inundat*, in quo mea jam *natans* oratio, *portum* & exitum haud inveniet ——

Quæro abs *te* moderatiſſime *Cato*, à *te* doctiſſime *Plutarche*; quid *vobis* de hâc re videatur? profectò ſi *veſtram* æquitatem, atque prudentiam rectè cognoverim, ——

Antiquorum suffragia desideratis? en igitur *vobis* tenuem *manipulum*, quasi è spicilegio quodam fœliciori, & *Historicorum*, & *Philosophorum latifundijs*; omnes enim *opinionis* nostræ *antesignanos* in hâc *arenâ* succenturiandos, operæpretium non esse existimo: *neminem* igitur volo quin *te* (Virgili) qui tuum *ultroneus* appones *calculum*, & si hæc ad *manes* tuos pervenerint usquam, die quæso quid in hâc re senseris, num ——

Prodeunt hîc *multi* insignes *Philosophi*, quorum gregem in *scenam* cogere, quid esset aliud, quam *inanes tragœdias* excitare? ruminate illud *Aristotelicum* ——

Neque est, quod Oratorum *fores* hîc pulsemus *domesticatim*; occurrit en nobis obviam Cicero—

Surgat igitur aliquis ex universo Philosophorum *cœnobio*, qui vobis de in exputabili *doctrinæ* utilitate *concionetur*; quique mentes vestras nectareâ suæ *Suadæ* suavitate, *inebriare* possit: revivificas tu *Theophraste*, eloquere, ut hi te capiant; quid ais? dicas *bonâ fide*, num tu per *diuturnos* labores, *nocturnas* lucubrationes, ad tantum tam *stupendæ* doctrinæ *fastigium* non emerseris?

Cæterùm, ne ex tantâ *segete*, nulla omninò, aut *infœcunda* saltem, *messis* fiat; *spicas* aliquot gravidas, *fructûsque* selectos colligam; quid enim aliud, quam quod *ego* jam *dico*, *dicturum* remini *Aristophanem*, si inter *vivos* jam superesset? ——

Myriades hîc occurunt *veteranorum*, è Musarum *castris*, qui *agmina* nobis *sua* junctûri sunt; parùm etenim in legendis *veteribus* profecit *ille*, qui hoc non novit apud *eos* tritissimum; ehodum tu *Isocrates* die quæso ingenuè ——

Sed ut *fluenta* veterum, in unum quasi *rivulum* contra-

contraherem, en vobis *Aristophanem*; sin mavultis *Smecam*, illum etiam ad hanc *Spartam* propugnandam *evocabo*, si liceat *illi*, bonâ cum vestrâ *veniâ*, liberè loqui

Nec de paucorum solummodò *racemis vindemiam* facio; imò *Senatus antiquorum* universus, huic sententiæ *suffragatur*; audite *tubam* Philosophorum omnium, quorum *Echo* nil magis ingemmat, quam———

Nostras hîc partes vindicat *Plato*, strenuè etiam & *animosè*, universa pro nobis *militat antiquitas*, quid tu putas *Socrates?* annon *tu* hoc testaberis mecum ô *Demosthenes?* novi te velle ———

Sed *Socratem* audite *(mei condiscipuli)* hisce vos verbis compellantem: *Mollis est ista via virtute adolescentuli, pergite & obnixè contendite in addiscendis literis. Quid animi vobis esse dicam, quòd usque adeò segnes estis, in Helicona versus conficiendo iter? num viam metuitis? num periculà extimescitis? profectò cum ratione insanitis, si leviculas istas remoras, in hoc tam laudabili cursu vobis objici patiemini*———

Huc respexisse videtur *Horatius*, Musarum ille *amanuensis*, cum in hæc proruperit verba,

Sed quâ de re *authoritatis* chiliadas hic attexerem? cum *mille* vix sufficient *anni* ad *illos* commemorandos, qui in hâc re *dextram* porrigunt *opémque* nobis pollicentur suam. ———

Si *Cicero* ille eloquentiæ *parens* (quem ut rhetorum Deum admiratur posteritas) in hoc vos alloqueretur cœtu, annon *ipsius* dictis obsequeremini? jam igitur *illum* hoc *vos* alloquentem modo audiatis placidè. ———

Sed *antiquitatis* panopliâ, *authoritatis* clypeo armati sumus, contra impetuosum *stolidorum* insultum——— Patres,

Patres, & *proceres* in Philosophiâ, ibam consultum, ex eorum *cœlo*, stellas deduxi *opinionis* suæ, (non *magico* tamen murmure:) & ex eorum *fontibus* ad *hortulum* hunc meum *irrigandum*, amnes *derivavi*; qui omnes, *pleno* suffragiorum & *consensu flumine*, expansíque *carbasis* in nostram hanc deferuntur sententiam ———

Cur igitur non utar *Ennianis* verbis? ——

Quòd si *morientium* verba, altiùs solent insedisse auribus; altis insideant *radicibus* infixa, *morientis illius* oracula, quem si in *rostris hic* ce *fulminantem*, dominantem, *imperantem* vidisse tis, *novâ* quâdam putaretis donatum *animâ*.

Ob eam causam *Plato* apud *vos* omnes, (quasi pater apud *liberos*) in hæc mihi videtur verba prorumpere: *Desinite tandem, ô Iuvenes, desinite quæsò, bonas horas malè collocare*; *ac potiùs universum artium liberalium oceanum uno haustu absorbete sacri librorum heluones*; Quæ si ille usitatâ *vocis vultúsq*, acerbitate *fulminasset*, credo sanè, vel *Lupos*, vel *Tigres* leniturum, saxa & *rupes* permoturum ———

Quæ sententia, *numinis* judicio probata fuisse, priscis sæculis creditur ———

Vultis *testimonia?* en *vobis* Apollinis ipsius *oraculum?* qui ———

Te *M. Tull.* (qui *eloquentium fuisti prudentissimus*, *prudentium eloquentissimus*) *testor*, obtestor *testem*; eloquere quæso, *audaciter* dicito, mavin', ut *ego* dicam pro *te?* ———

Sed Philosophorum *fores* ostiâtim *pultemus*, ut quid in hâc re *antiquitas* senserit, indagemus; ex quorum *uberibus*, dulcissimum *veritatis* hujusce *nectar* exugatis. ———

Audite

Audite *Menandrum*, cujus *aureum* hoc est, de *eruditione*, encomium.———

Sed ab hoc *rivo*, vos ad ipsam *scaturiginem* jam ablêgo, *fontes* tantùm *digito* demonstrans ubi *pleniores* Poëtarum, & Oratorum *haustus* capiatis.———

Sed quorsum *ego* tot *gazas* ostentarem? ipsosmet denuò, potiùs adite *Philosophiæ* loculos, & *divites* illas Poëtarum *arculas* excutite, & *vos* (præeunte *toto* Camœnarũ Charitúmque *choro*,) vestris subsequimini suffragijs.

Quorum utérque est (quod de Dionysio Longino dixit Eunapius) βιβλιοθήκη τις ἔμψυχος καὶ περιπατοῦν μουσαῖον.———

Formulæ Objiciendi.

SEd quod *fretum* non continet *Scyllas*? quis *Vlysses* non vidit *Sirenes*? quæ *regio* non parit *Centauros*? quænam adeò clara est *veritas*, ut suos non habeat *adversarios*? neque enim hîc desunt *Curiones & Aculeones*, qui in *ipsâ nive*, *atramentum* vident; & *nobis* orationis *flumen* intercidentes obganniunt.———

Sed *latet hîc anguis in herbâ*, qui sibilis non solum suis *nos* terrere; sed *venenato* insuper *aculeo* pungere cupiens, tali objectionis *cuspide*, nostram, in *calce*, orationem, vulnerare aggreditur.—At inquies:——

Non desunt tamen hîc, qui *bellum* indicunt nobis *internecinum*, inflatâ *obstrepantes* tubâ, quorum bellici clangores, resonant jam in *auribus*; & hi nostrã hanc *veritatem*, suis *arietibus*, hunc in modum *quatere* conantur, licèt nequeant *quassare* funditùs; in quibus, si *testiculi vena ulla paterni*, *descendant*

scendant, ut in hâc arenâ, pro hâc *Helenâ* (quâ potiri tantopere cupiunt) *digladiemur*, me equidem in mille potius *dyscerpi* partes patiar, quam ——

Sed *aurem mihi vellit Genius meus*; & obstreperas ait esse quorundam voces, qui *solem meridi splendere* vel negant, vel *non vident*; & ab *inferu Cerberum* extrahunt, qui *trisauci gutture* allatrare possit tam cœlestem *veritatem*; utcúnque virulento *halitu* necare nequeat. —— Sed dicat aliquis, *Miretur autem aliquis*. Quanquam verum esse etiam illud, quod *Fabius* monet, non dissiteor: ——

In secretas *vestras* uniuscujusque aures adversarium audio *insusurrantem*, quod ——

Sed antequam à *mari* hoc in *arenam* diu optatam *prosilio*; audire mihi videor, tacitos *multorum* susurros, qui mussitant, *me* novas *spargere voces*, novas Philosophiæ *merces nundinari*; quorum (paucis *me* permittite &) ego *labys pessulum dabo*, atque *ora obturabo* illicò ——

Obstrepant hîc *nobis Momorum* greges & *balatronum*, *profligati* scilicet *nebulones*, qui sententiæ hujus *claritatem*, cùm non possint *offuscare*, irrident tamen & *subsannant*. ——

Susurravit mihi nuper in *aurem Genius* meus, mihi in hâc re oggannire *ganeones* (nescio quot) & *terræ filios*, qui suam in nos eructantes virulentiam aiunt ——

Bubonizant hîc nobis, vociferantur, imo verò grunniunt *Epicuri de grege porci*, qui viam ad *Helicona*, tanquam salebrosam *vellicant*, & sic magnam *vertiginem* in Athenarum *capite* ciere student, ut impetum *retundant* studiorum vestrorum tam laudabilem.

Coaxant (ranunculorum instar) rancidi *nebulones*, ex

ex tenebricosis *ignorantiæ* suæ cavernis ——

Sic autem contra *nos* insurgunt *adversarij*, nostræ assertioni contradicentes; *nosque* è vestigio *Horatij* authoritate, tanquam *clavâ* al. quâ *Herculeâ* conantur *prosternere* ——

Subodoror hîc, quid objecturi sunt *adversarij*, perfrictæ frontis homunciones, quibus *sanguinis in facie non hæret gutta.* ——

Sed tacitos audio, nescios quos, susurros, & *secretam gannit in aurem* cohors adversa, qui *armis* & *parmis*, *Arte* & *Marte* nos adoriuntur; & ut tot crudeles *Harpyiæ*, cruentatis unguibus, in *Scius* (quam ego jam propugno) *veritatis faciem*, confertim *involant.*

Quod si quis fortassè *Philosophastes* objiciat. ——

Sed *ulcus* video, quod latet altiùs, in imis quorundam *præcordijs*, —— quod *acutæ* confutationis *acu*, cùm *pupugero* facilè ——

Aliquem autem audio refragantem *Scriticum*, qui (ceu *malus aliquis Genius*, à dorso nobis & quasi humeris inhærens) umbris *nos* suis sub *torvo aspectu* exhibitis, exanimare putat.

At non desunt, qui *ipsam* hanc tam manifestam *veritatem allatrare* non verecundantur; & non modò ultra *modum*, sed ultra *modestiam*, ad *ravim* usque contra *declamant*; (exclamant potius,) pauca igitur sunt dicenda, ad horum *pertinaciam* retundendam, qui aliter *nobis* forsan insultarent intemperantiùs.

Fateor equidem, hîc *mihi herere aquam*, de hâc enim re *contestata* inter multos *lis* est, sed nulli etiamnum adjudicata; quantum autem *ingenij* mei *decempedâ* attingere possum, existimo ——

Sed en *araneas*, quæ ex suavissimis *floribus*, exu-

gunt

gunt venenum, quæ *telam* & *filum* subtilioris objectionum texunt, ut ita *simplicem veritatem* tendiculis suis *implicarent*.

Sed *Decumanos* hîc, in noſtram hanc *cymbam*, (priuſquã *portũ* appulerit) ciet *fluctus*, & meæ opinionis *veritati præſentem intentat mortem*, furibundus *adverſariæ* partis *Æolus* ——

Scio equidem *incudem* Minervæ, ſubtilium objectionum *malleolus*, multùm hîc *contundi*; nec enim deſunt, qui non *modio* ſolùm, ſed *trimodio*, imò ipſo *horreo*, maximas hâc in re, *nobis* admetiuntur nugas ——

Inſurgit hîc animoſè, *cataphracta* adverſæ partis *cohors*, & *nudam* hanc *veritatem*, evaginato *objectionis* adoritur *gladio*; eamque expanſis *ſignis* in *aciem* laceſſit.

Nec *temperat* ſe hîc, à nobis, multorum *intemperies*; quorum *voculas* jam audio: *morſiunculas* præſentio; ſed *morus* ego, ſi horum *mores* moroſitatem, tameſi *auſteritate* penè *Stoicâ*, dejicere opinioni noſtræ *frontem* conentur ——

Atqui hîc in *Labyrinthum*, neſcio quem, inducor, à quo ut me *honeſtius* expediam.

Atqui nec dum, res eſt *expedita*; nam *Hydræ* veluti *Lernææ* reſumunt capita, & novo *objectionis* aculeo, nos conantur vulnerare.

Sed priuſquam ad *Inſulas* epilogi *fortunatas* deferor; en *Scylla* & *Charybdis* præternaviganda eſt——

Sed hîc (*foribus* quaſi *ruptis*) furentius in *campum* proſiliunt *Antagoniſtæ*, & quaſi *fulminis* ictu, nos è veſtigio *peſſundare* ſatagunt ——

Sed hîc *cicuta venefica* extirpanda venit, & *Hydra* dubiorum *multiceps* enecanda ——

Sed ut *roſa* non naſcitur ſine *ſpinis*, ut *ſcoria* cum

auro

auro, palea cum *grano* succrescit; ita & *hæc veritas* *suum* habet *spinam, coriam, paleam*, quæ *exui, exuri, excuti*; & suum adversarium, qui *confutari* debet.

Sed (en) *accinctus* undique *antagonista*, phareträm *telis* refertissimam, in hanc *aream* portans, procedit, ut ——

Cúmque *ego* inopinus, inciderim tandem; in istas *Syrtes*, ubi natant *Pirata, qui sub mentito* veritatis *vexillo*, nostram ad scopulos *causam* conantur *allidere*: ego unum in *illos* bombardicorum *classicum globulorum* emissurus sum, ut ——

Formula Confutandi.

QVorum *ego* insaniam, paucis ut *configerem*, & sanæ *rationis* quasi *fulmine* concuterem, non esse difficile scio; cum *Synodo* Philosophorum, dudum *convicti* fuerint.

O *nebulones* egregij, ubi *frons* vestra? ubi *rationis* usus? *vos* omnes naribus simul impositos, ad *Anticyram* mittemus, ut hausto *veratro*, mente ipsi redeatis meliores. ——

Nodum hunc, aliquantulum *intricatum*, non tamen *Gordium* existimo, ut opus sit vel *Oedipo*, qui dissolvat, vel *Alexandro*, qui discindat, *perplexos* illius nexus; cogitate enim: ——

Sed *cui non dictus Hylas?* quis hanc non novit tritissimam *cavillam*, & *litem*, quæ omnia ferè fatigavit *tribunalia?* clarior tamen nobis effulget *Phœbus*, quàm ut *nebulæ* istæ obstruant nobis *veritatem*.

Sed *prudentibus*, non tam placent *phalerata*, quàm *fortia*; in hâc igitur ne *vos* hæreatis *hæresi* cogitare placeat; ——

Sed

Sed *Mithridaticam* hanc (si placet) *antidotum*, contra *venenatas* hasce pestiferi erroris *tabes* sumite.———

Istarum *aranearum* stamina, vel tenuissimus sanę rationis *halitus* difflabit *facilè*; & meridiano *sole* micantiorem agnoscent, hanc *veritatem*, vel *lemæ* (quod aiunt) *Saturniæ*.———

Sed quorsum *hæc* reciro? *quorsum?* ut scilicet clariùs *effulgeat* divinæ hujus veritatis *Phœbus*, & stultitia *adversariorum* innotescat magis, qui *rixis* inanibus intumescentes; lateribus *Milonis*, clamore *Stentoris*, æneâ *fronte*, ferreâ *voce*, plumbeâ *mente*, ligneis *argumentis*, contrariam sententiam non verentur astruere:———

Sed hæc adeò sunt *infirma*, ut etiam non admoto *ariëte*, per se *collabantur*.———

Video jam, ex parvulo ovo *Crocodilum* nasciturum; ex minimâ oblatâ *ansâ* adversæ opinionis *patronos*, in nudam *veritatis* faciem velle ferociùs *involare*, quorum animis altiùs defixi *furores* cum *deferbuerint*, non vereor, quin———

Qui de literis & Musis ipsis ita judicant, ut cuculi de musicâ Philomelæ———

Sed ut *verecundam* veritatis *faciem* à *cerussatâ meretriciæ* fraudis *fronte* distinguatis; sciendum est:———

In quos *Aristophanis* illud retorquere hîc possim, cùm ex merâ pervicaciâ huic refragantur veritati, aientes ἡμᾶς οὐ πείσεις, οὐδὲ ἂν πείσῃς, καὶ τᾶυτα μὲν δὲ τᾶυτα———

Adeóne vero? omnem, omninò *exuerunt* hominis *frontem? buccine rerum venimus*, ut in hâc temporum *canitie*, in hoc literarum *meridie*, adeò *cæcutirent* plurimi? *scuticis* mehercule digni sunt, qui

qui *inventis* frugibus *glandes* arrodere malunt,& interterrimo *errore* contabescere, quam——

Cæterùm isthæc tuæ *Sybillæ folia*, vno rationis *flatu* dissipabo;num expectas dum te *stimulis* fodiam?nostra *te* si ullam sensus partem habeas,lacerabit & *cruentabit* oratio;*pudet* me sanè malitiæ tuæ: sed insciniæ tuæ *miseret* magis;hoc autem à te scire nimiũ velim, num--perfrica *frontẽ* & aude negare.

Sed ut ex hoc *Labyrintho* evadamus, *Ariadnẽo* hic non opus est *filo*, istorum enim importunitati satisfactum iri putabo,si——

Qui quamvis tot & tales, teterrimi *erroris angues*, & venenosas ex *nigro* malitiæ *gutture*, evomunt aspides, illas tamen *ego* (ut *infans* olim in cunis *Herculeus*) uno, solidæ responsionis arctiori *compressu* enecabo protinùs.

Sed ex horum *visco* & *luto* nos facilè emergêmus; ipsósq; *propriis* constrictos *laqueis* dabimus; ut *liquidò* constet, fastidiosa & proterva nimis eorum *insultatio*.——

Potest-ne *ipsa* (tametsi effrons) *impudentia*, ita *omnem* exuere *frontem*?

Quorum *ego* tam insolentem *petulantiam*, paucis *retundens*,faciam,ut (quasi *limacis* cornua) intus retrahant,quem prætendunt,aculeum;——

Istos autem *ego* Scarabæorum *fucos*, dispellam facilè, *plumbea* adversariorum *tela*, hastásque *junceas* tutus sustinebo.

Sed *has* ego objectionum *fibras*, *stirpitùs* evellam,ut non *repullulẽt*; faces *extinguam*, ne revivisceant; nam *turpe* puto (ut olim *Phaëton*) in *veritatem*, *hæc & dici potuisse*, *& non potuisse refelli dic* igitur,(*mi antagonista*) *dic* (inquam) *quã Tisiphone*,*quibus exagitate colubris*, *ut*.

Cramben hanc, non *bis*, sed *millies recoctam*, ne *Polyphemi* quidem *stomachus* ferre potest : nolim igitur *ego*, vestratum *animum* reverentiam, hisce *crepundys* incestare ; *quæ* Philosophorum *Synodus* ne per *somnium* unquam noverit, —— facessant igitur ——

Sed *latrent* adversarij, *fremant* otiosi, *rideant* malevoli ; at *vincet veritas* ; veritas ut *palma*, quo magis *deprimitur*, eo magis *renititur* ; eo *crescit* vberiùs, quanto *premitur* insolentiùs ; obscurant sæpè *solem* caligines, sed dissipantur ; franguntur *rami aurei* Proserpinæ, sed renascuntur ; *veritas premi potest, opprimi non potest.* ——

Sed ne *solis* quidem *lumen*, cæco jucundum est ; saluberrima *pharmaca*, ab imperitis conculcantur ; pretiosissimæ *gemmæ* ab Æsopicis *gallis* negliguntur : sed si *vos* rectâ *judicij* statera ; & non inanium opinionum *trutinâ*, rem *ponderetis*, nihil esse cui *eruditio* meritissimè non præferatur, & clarè videatis, & candidè fateamini.

Submittes itaque *arma* & *insignia* ista tua jactabundè *explicata* ; cur *ego* te porrò percussum, jacentémque repetam ? *tibi* enim *ingratis* palmam obtinebit *doctrina*, *rumpantur ut ilia Codro*, triumphabit *veritas*.

Hæc qui rectè *perpenderit*, cæcus sit, si non videat, *ferreus* si non assentiat ; si non permovetur & mollescat, *saxeum* eum esse, aut *hominem* ex *homine exuisse* judico : malevolos igitur & pertinaces homunculos, qui veritatem non agnoscent, quibus *Beiæ* putidissimi erroris *sapiunt*, *ego* ut ingenuè fateor (quod *Alyatten* illum, facere jubebat olim *Bias*) *cepas* quóque *edere jubeo*.

Nemo igitur sit, in quo vel minima est *sanæ men-*

tis

tis mica, qui explodenda hæc *fanaticorum somnia* & deliramenta non contemnat; has nugas non *fastidiat*; quas inter *sua pocula*, effrontes *nebulones* tenuissento animo *exhalant*, *talia* nobis argumenta *vomentes*,

Qualia credibile est victu ructâsse *trifauci*
Cerberon, & Stygij *monstra tremenda* lacus.

Formulæ Concludendi.

VErbum sat —— Et ut uno verbo dicam —— Sed manum de tabulâ ——

Idcircò ut *uno* omnia, comprehendam *manipulo*, dico cum Poëta. ——

Sed enim quis harum rerum varietatem fando percenseat? quotus enim quisque homo est adeo —— qui ——

Appellit *(Auditores,)* jam tandem *appellit portum fessa mea carina*, quæ gratulatur *vobis* plurimùm, *serenum* (quem sensit) vestri *favoris Zephyrum*; laxandi jam *rudentes*, complicanda *carbasa*; & cum *scopulos infortunij* prætervectus sim; videámque jam *altas in littore turres*, & domorum è longinquo *fastigia*; tum *secundo*, patientissimæ attentionis vestræ, *Neptuno*; hoc in *littore*, his in *aris litandum* esse, cum *Gratijs*, puto, cum tandem, *optatâ mea cymba potitur arenâ* ——

Sed ut omnia hæc in *unum* jam connectam, & constringam *fasciculum*, ——

Sed quid *ego* post tot tantorúmque virorum *messem*, hæc spicilegia?

Cujus sententiæ veritas cum ita manifesta ap-

pareat, ut *Solis radio* scripta videatur.

A *spoliis* omnium, adversi exercitus, *inimicorum*, onustus jam tandem rediens, ad *Pacis* & *Triumphi* castra devenio, cùm sperem me cum omnibus *adversariis*, firmas pepigisse *inducias*.

Quocirca, ut paulo magis *incitatis passibus*, nostra ad *metam festinet* oratio—si—si—si—

Quæ omnia, si quis *mente* non *læva* perpendat; necesse habet fateri. ———

Desino jam tandem, ulteriorem *vobis* molestiam creare, & tàm patientissimis *animis* ciere *nauseam*.

Sed *annus*, imò *sæculum* mihi foret concedendum, ut omnium undequáque, erogarem suffragia; sed *canendum receptui*, (*Deo Termino* jam reclamante) ut quem *vos loquentem*, fastidiosis (ut vereor) auribus sustinuistis diù; *tacentem*, enim majori delectatione videatis.

Cùm itaque extra omnem *controversiæ* litisque *aleam*, ponatur hujus sententiæ *veritas*; ne *solem*, sereno in *cælo* splendentem, digito videar demonstrare, *unicum* tantum superaddam *verbulum*, *Valete juvenes*. ———

Sed in quod ego immensum mare jam descendo? *in quam* demens efferor *Charybdim*? *O navis refarte in portum*, nimiùm diu, in hoc *freto* fluctuavimus, plus nimio in hâc *sentinâ hæsimus* ———

Possit hìc (*Auditores*) triumphare *oratio* mea, nisi temporis angustias subvererer, & *vestra* annum *satietas* mihi esset fugienda; possit (inquam) *tripudiare veritas* hæc divina, præeunte universo *Philosophorum & Poetarum choro*: vos itaque vel tacitis *susurris*, vel apertis *suffragiis* subsequimini, acclamantes.

Quocirca ne *vestras* aures, longâ nimis *ambage* moraret,

moraver, vel nauseante prolixitate *incestarem*, cum abundè sat vidistis comprobatum, quod —— concludo.

Sed quid ego *imbrem* in *Oceanum* spargerem, *lucernam* in *sole* accenderem, aut *Cœlo stellas* incassùm adderem? Res ipsa loquitur, quod ——

Quâ autem *ratione*, aut quâ potius *oratione*, de illis differendum est sigillatim, cum mihi facilius liceat *Ægeum mare vibu·neâ scaphulâ traijcere*; quam omnes *explicare* modos, omnes *indicare* rationes, quibus olim magni Philosophi inclaruerunt? *manum igitur de tabulâ*; restat unicum, quod superadjiciam verbulum: Dixi.

Per Recapitulationem.

VIdetis jam *(auditores)* quàm sanctissimè de *parentibus*, senserit *antiquitas*, quàm charum fuerit *parentis* nomen, quantis paralangis *circumforaneos* omnes & *Plagosos Orbilios* exuperent; audivistis quid *ego* de *parentibus* meis senserim, quid protulerim, audivistis; apud *vos* quid taciti cogitetis nescio; quam *ego* hactenus opinionem *asserui*, ad *extremos* usque defendam *spiritus*, me scilicet ——

Quapropter, si quæ hactenus dixi, vera sunt & firma, si-si-si-quid tum restat, quo minus *canam receptui*, & *eodem*, quo orsa est *oratio*, claudatur termino ——

Perpendite igitur mecum, *(humanissimi auditores)* perpendite quæso, quales, quantæque utilitates, quàm locupletissima emolumenta, *vobis* propediem obventura sunt, si *eodem*, quo dudum cœpistis, pergatis *pede* ——

Sed quid addam *plura?* si addam *omnia* quæ possim, addere non possum *satis*, nihil ergo addam, sed attonitus admirabor ——

Cum igitur se *res* ita habet, cum —— cum: veniant sanè, tam divinæ *sententiæ* irrisores, veniant (inquam) & dicant, si per *frontem* liceat ——

Varia hîc, & ferè ad *fastidium* úsque, (si rei tam utilis *fastidium* generari posset) occurrunt testimonia; sed *farragine* illâ tam *multifariâ* supersedebimus; & *Ætnam in collem* (ut est in proverbio) deducemus ——

Quare prodite *tenebriones* literarij, è gurgustijs vestris, ubi trecenta *foliorum* jugera, uno die, sedentes, percurritis; prodite (inquam) & ——

Quæ omnia, cum ita sint; quis *mecum* non exclamet. *O excellentiam doctrinæ admirabilem! dignitatem literarum inexplicabilem!*

Et quid præterea loquar de *Socrate?* de *Xenophonte?* de *Aristotele?* & *Solone?* deficeret enim *tempus*, deficeret me *dies*, deficeret *patientia vestra*, & *vox mea*, potius quam ullum dicendi argumentum, si de *Cæsare*, de *Pompeio*, reliquísque *heroibus*, fusiùs narrarem; qui omnes *plenis velis*, expansísque *carbasis*, in nostrâ hanc sententiam *deferuntur*.

Sed *multa* paucis, verbum *sapienti*; terrarum *orbem* intuemur in *tabulâ*: satis, est hæc pauculi delibâsse; Vos ipsum adite *oceanum*, & illinc plura abundantiùs *exhaurite*.

Sed mitto illius *avaritiam*, mitto *fraudem*, mitto *vafritiem*, mitto etiam ——

Ego jam *vobis* prægustavi paucula, at *vos* si vosmet in hoc placidissimum *pelagus* immerseritis, gustabitis *Nectare* dulciora. ——

Sed hæc omnia *sicco* (quod aiunt) *pede* præteribo; nihil

nihil dicam de—— nihil de——ne gry. Nam si in his, *orationis* meæ *filum* protraherem, at ne *millesimam* me puto eorum *partem* assequuturum esse.

Sed hæc, ut κράσπεδον τοῦ ὑφάσματος & *texti fimbrias* accipite, non opu'st enim majorē hîc *attexere* congeriem; nam cum *virtus per se satis sit amabilis, ex se potius, quàm alienis suffragijs amari eam malumus* ———

Quæ, si persequerer minutatìm, singula; *diem* potius integrum deposcere debeam; quis enim potest *omnia*, in tantillo spatio perstringere, cum *solis* atomos numero exuperent?

Per Affectuum concitationem. Exclam. Interrogat, &c.

NIhil *vos artium* optimarum studia? nihil *vos* eminentium *scriptorum* præcepta? nihil exempla illustrium *heroum*? nihil splendor *præmiorū*? nihil denique *parentum* vos movebit expectatio? ô *exuite* tandem, exuite (quæso) pravam istam de *literis*, de *musarum* sacris & *affectis* opinionem; & magnorum *principum*, *regiam servitutem* nolite ambire; ex quorum, vel tantillâ, iracundæ *frontis*, nubeculâ; *tempestas* aliquando *oriatur* tanta, ut *vitæ* simul & *fortunarum* omnium faciatis *naufragium* ——

O si qua *Pitho*, si qua *Suada*, si quis *flexanimus* Mercurij *Genius*, labijs jam insidéret meis, quo agitante *incalescatis*! ubi jam sunt illi, qui *fulgurare*, qui tonare, qui hominum *mentes* dicendo *obruere* atque *invertere* consueverunt? ubi est ille *ferreorum laterum* Demosthenes? ut ———

Vos estis, quos adhortor, *ætate* vix dum pueri, in *artibus* studiosi; obnixè igitur *vos* obtestor, ut

mactli essetis in studijs, ut ad *doctrinam* contendatis; hactenus enim satis diu, (heu) nimium diu, inerti *contabuistis* otio; jam igitur, imo *jam properandum* est; nam quæ non *proseminantur*, dum *Ver ætatis* viget, sine dubio non *metentur*, cum *Autumnus* advenerit: *qualem facitis sementem juvenes, talem expectate messem senes*: adcóne vero? expectatis *vos* lætam *honoris* messem, & dubitatis sementem facere *laborum*, atque impendere *curam*?

Quod *saxum* mecum non *ploret*, qui *parietes* non *singultiat*, cum adolescentulos, optimâ indole præditos, summâ spe fultos, turpissimæ sese *Vacuæ prostituisse* videant? Quid tu cogitas *O Sol*, qui cuncta intueris, & *lustras*; cui nulla unquam ab ortu *mundi* contigit quies? Quid tu facis, *O Luna*, quæ *menstruas* tuas *peragras* vicissitudines, & tamè homines tam *somnolentos*, tam socordes inspicias? tam *ignauas pecudes*? cur quæso non perdis segnem hanc, istarum *colluviem*, *fruges* tantùm *natam consumere*? Date veniam (*auditores*) date (inquam) veniam, si in *sucos & ignavum hoc pecus* vehementiùs *invehar*, quibus in-vivis, verendum est ne *Scholæ* ubique omnes, *canitiem* musarum, susque luminis velut *eclipsin* videant.

Dianæ faciem, è marmore sculptam, in *Chio* positam, commemorat *Plinius*, cujus *vultum intrantes tristem, exeuntes hilarem esse judicabant*; istam *Dianam doctrinam esse* putate, quæ sub-difficilis etsi sit, & vos (quasi objecto *Medusæ* capite) primo in limine terreat, animos tamen *supra humanos* assumite, & *objecto* heroicæ vestræ tolerantiæ *clypeo*, difficultatis omnis *impetum*, invicto sustinere animo discite *viriliter*. ——

O vos (*mei suavissimi commilitones*) quàm fœlices

ces estis! O si *vestram* videre velitis fœlicitatem! habetis enim *adolescentiam* florentissimam, *Ver* ætatis illibatum, molles jam vobis sunt *articuli*, rubicundæ *genæ*; flos *juventutis*, spes *annorum* longa, *spiritus* integri, *mens* vegeta, *corpus* sanum & *succi plenum*; cur igitur *animos* vestros velut mare concitatum, *in undas decumanas*, fluctuatim *æstuare* & assurgere non video, *velisq*, omnibus *affectuum* expansis intumescere, (& quasi *æstro* quodam *divino* percitos) ut ad summum tandem *Heliconis* fastigium perveniatis?

Bene apud se actum *mercator* putat, si post *decennem* navigationem; post *mille* vitæ *discrimina*, *rem* sibi comparaverit paulò *uberiorem*; & *nos* (pavidi animantes) primo impetu, *omnem* abijcimus *spem*? *Alexander* generosi *homo* spiritus, *plures* indoluit non esse *mundos*; metuens nō *labores*, non *prælia*, non torvam *mortis* faciem: sed ne *heroica* sua fortitudo *marcesceret* sine adversario. Pudeat *vos* igitur, qui stipendia sub *Minervâ* facere videmini, ut ab *itinere* ad *Parnassum*, difficiles pauculæ *vos* retardarent *spinæ*; aut præruptus *Heliconis* ascensus; imò potius *immensum pectore robur* alitote; & *obvias* quascúnque *difficultates*, indomito *devorate* & devincite animo.

Quâ de re amabò, difficultate studiorum (quasi objecto Medusæ capite) deterreminj? apage cum testudineo illo, cum formicino gradu; Somni Epimenidæj veternus excutiatur; ignis vitæ augetur ventilatione, desidiâ corrumpitur: cum Demosthene *Plus olej quam vini* infundite, magnáque fortitudine omnes difficultates absorbete.

Quamobrem, ut videmus herbam *anthemidem* quo

quo magis *deprimitur*, eo latiùs *diffundi*; ut accepimus arborem *palmã*, quo gravius oneratur, eo fortiùs *rensti*; ut *ager Narnienſis* (authore M. Tullio) *ſiccitate fit humidior*; ut ignis in *Nymphæo*, (ut tradit *Plinius*) imbribus fit ardentior, ut *leo* ſi vulneretur, inſtat ferociùs; *Enæus* poſtquam dejicitur, pugnat violentiùs; *unguentum* cum agitatur, olet fragrantiùs; *aromata* cum atteruntur, ſpirant odoratiùs; ita *nobis* (adoleſcentes hariſſimi) faciendum eſt; ut *in virtutis curſu, quo magis recardamur, eo magis incitemur, ſi fractus illabatur orbis, impavidos feriant ruinæ* ——

O ſi Pericles hîc adeſſet, qui *fulgurare, tonare, miſcere* Græciam dictus eſt! O ſi flexanima *Piſiſtrati* Suada *meis* pauliſper inhiâret *labris*; ut quaſi *fulminibus* ejus noſtra jam concitata raperetur *oratio!*

QVid? *ſurdiſne* & *obſeratis auribus* hæc inculco? *Cyclopas*, vel *homines*, vel *ſtudioſos* affari videor? annon perpenditis, quam *ſpecioſa*, quam *cæleſtis*, quam *divina* quædam res ſit, *mens* ornata *diſciplinis* variis? an putatis omnigenam *literarum* cognitionem, *vobis* oſcitantibus in *ora* cœlitùs delapſuram? venturam, in *ſinum* dormientibus?

AH! vitanda eſt improba *Siren deſidia!* procul abſint mollia, facilia, blanda; *dura* petamus, *difficilia* ſuſcipiamus, per *ſaxa*, per *rupes*, per *ignes*, divinas *Muſas* inſequamur.

VElit aliquis è vobis *triumphum?* vincendum eſt: velit *coronam?* certandum eſt: *præclarum* proculdubio *certator*, qui *ſine ſudore* vult *coronari!*

delicati

delicati nimis *adolescentuli*, qui *aurum* sitimus, nec tamen *effodere*; qui *portum* exoptamus, nec tamen volumus *enatare*; si enim *laborum* aculeis, tanquam Hydræ *sibilis* frangamur animo, næ nos inertes! non milites, sed *fugitivi*! non *Hercules*, sed *Thrasones* ex Apollinis *castris* exauctorandi!

Agite verò, (*nobilior propago juventutis*) quos dulces *Musæ* numine *afflárunt* ipso; quibus corpus omne ardore tremit; quibus *ignea* vis in pectore exarsit; quibus *flamma* in præcordijs *micat*; agite (inquam,) úsque quo desidebitis in *pulvere* ignavi?

DEmosthenis olim, in *incunabilis* & *fascijs vagiebat* eloquentia; quæ in eam postea *excrevit* magnitudinem, ut *tota* eum admiretur *posteritas*: cur ni igitur & *vos* excutiatis *ignaviam*? hoc enim de *vobis* certò *scio*, *præsagio*, *affirmo*, eo *vos doctrinæ* pervenire (si vultis) posse, ut vos, non *homines*, sed *divos* terra olim videatur peperisse.——

Immarcessibilem *famæ* coronam merebimini, in omnium sæculorum sempiternitates *capiti* vestro imponendam.——

Ludemus igitur *nos*, & quasi in *rosis* & *violis* sederemus, omninò *ingabimur* otiosi? sic *fructum* nullum, *gloriam* nullam, nullum *honorem* consequemur: *Margaritas* eruunt ex imo fundo *maris*, *aurum* è terræ visceribus fodiendum est; *errat* enim, longè *errat*, quisquis *honorem in putidis otij puteis latere putat*; ditioris *venæ* est defæcatum hoc *oryzum*; ab altiore *fonte* pura hæc *dimanat* aqua.——

O Si *lex* illa *Lacedæmoniorum* reviviscere denuò, quâ *otiosos* voluerunt semper esse *inhonoratos*!

sed

sed eo jam (*ebeu*) prolapsi sumus *dementiæ*, ut licet *ramos* atque *fructus* arborum, (*honores* sc. Reipub.) magnificiant omnes, *radices* tamen & *stirpes* (quæ sunt labores, & vigiliæ) diligant pauciſſimi ——

Vtinam jam *auditores*, utinam hâc in re aliquantisper haberem *Platonis* copiam, acumen *Hyperidis*, *Varronis* doctrinam, *Hortensij* suavitatem, memoriam *Simonidis*, actionem *Roscij*, & si quid uspiam in *Helicone* sit eloquentiæ; ut in hanc *vos* sententiam, vi *Demosthenis* efficaciter impelleret, cincinnis *Isocratis* eleganter alliceret, lacertis *Ciceronis* violenter nostra protraheret oratio ——

Finis Transitionum.

Exemplum

Exemplum orationis, *quâ gratias agimus veniam* ludendi *impetrantibus.*

Honorande Mæcenas,

Zenonem Cytticum, cùm *Apollinis* oraculum consuluisset, ut sciret *quo pacto optimè vitam traducere posset*, hanc ferunt responsionem accepisse: *fœlicissimè* illum, & omnium optimè *vixturum*, εἰ τοῖς νέκυσι συγχρατίζοιτο. *Si colorem mortuorum sibi contraxerit.* Innuens bonarum *literarum* studia, (quibus *impalescunt* studiosi) sola posse hominem verè *beatum*, & fœlicem reddere. *Nullos* itaque recusaverũt labores, *nullas* vigilias antiquiores *Philosophiæ* Antistites, ut multifariâ rerum cognitione possint excellere; *Cleanthes* aquam *intempestâ* sæpius *nocte* haurit, ut interdiu studijs incumbat suis. *Aristoteles* insomnes agit noctes, ut fiat sic, *Philosophorum* princeps. Sed cum *mentis* intentioni, *corporis* vires ancillari soleant, necesse est, ut ipsius corporis aliquam pariter ineamus curam, vires nostras *(ut solent Agricolæ domos & casuras casas)* quâ possumus arte suffulcire. Vtinam essent nobis, O utinã essent *Herculeæ* vires, *adamantina* corpora, ut nulla nos retardaret lassitudo! Vtinã nulla esset in nobis debilitas, ut rectâ ad *Musarũ* ædes properemus, sine istiusmodi *ludorũ & recreationis diverticulis!* Quid igitur faciendũ est nobis *studiosis?* semper studendum?

ſtudendum? nemo poteſt; *ludendum* ſemper? nemo debet: cùm autem *luſus* ſit animi defeſſi relevamen, & velut *pabulum* quoddam *ſtudiorum*, ille etiam *viciſſim juventuti* concedendus eſt, & ſeriis noſtris *ſtudijs* immiſcendus, ni omnem è *cœlo ſolem*, è *corpore animam* tollere videamur. *Luſus* eſt velut *corpus*, *Doctrina* eſt *anima*, tolle *animam*, & *corpus* eſt *cadaver*, tolle *corpus*, & ubi ſubſiſtet *anima*? Sicut igitur *Caſtor* & *Pollux* ſi ſeorſim apparent, *nautis* infortunium; & *naufragium* minantur, conjunctim apparentes, boni *ominis* & *ſerenitatis* præbent indicium: Pari item ratione, ſi tollemus *recreationem* à ſtudijs noſtris, naufragium faciemus *valetudini*; eam adhibentes, in profundiſſimum *ſtudiorum* & literárum *Oceanum* tuti provehémur. Gratijs itaque millecuplis *te* impertimus (*digniſſime Domine*) qui *utilia* noſtra *ſtudia*, *dulci* recreationis luſuúmque *Nectare*, tam benevolè dignaris *aſpergere*, *irrigare*. Nôſti *tu* quod *ſtudere* ſit nobis *utile*, nôſti etiam, quod *ludere* jucundum eſt & dulce; *prudentiam* igitur laudamus, miramur, ad cœlos efferimus tuam, qui *unis* & *conjungis* hæc duo in *nobis*, unanimiter tibi cum *Poëtâ* acclamantes,

Omne tulit punctum, qui miſcuit utile dulci.

Dixi.

Aliud exemplum.

Digniſſime Domine.

Millies *te* ſalvere jubet hujus *loci Genius*, (ſacerrimi *Muſarum* ſacelli) montis *Heliconii*, Dryades; fontis *Prerii*, Naiades; *Dii indigetes*, chorus

rus iſte integer *Apollineus*, (*magnum Iovis incrementum*) qui *tuum* huc omnes congratulamur adventum. Sedemus hìc *nos* (ut vides), & libentiſſimè ſedemus, in hoc Parnaſſo, ubi nihil ſonat nisi literarium. In hoc *ceſpite*, noſter *Apollo*, hujuſce *chori præcentor*, Præceptor ſedet; *lyræ* ſuæ dulciſonæ *melodiâ* nos incantans; *iſtiuſce ripæ* crepidine, *Minerva*, & juxta *illam*, *novena* cæterarum *turba Sororum*, *quarum ſtupefactæ carmine Lynces*; quarum plus quam *Sirenio cantu*, nos (circumfuſa corona) conglomeramur undique, *auribus animiſq; capti*. *Narciſſum* canit *Poeta*, (visâ, in lympidiſſimo fonte imagine ſuâ) ſuam adeò deperiſſe umbram, quod *non illum Cereris*, *non illum cura quietis*, inde potuerit abſtrahere. Et hìc etiam vides *ſtudioſos* adoleſcentulos, *veram* virtutis *faciem*, in ſalienti *ludi* hujus literarii *vivo* intuentes, in *flammas* honeſtæ eruditionis abire *totos*, ut *non illos Cereris*, *non illos cura quietis* abſtrahere hinc poterit; adeò non ſolùm *immorari* ſingulos, ſed hiſce etiam ſtudiis *immori* juvat. Quis enim *noſtrùm* eſt tam abjectus animo, tam fixus terræ, tam prorſus nihil cogitans, de *ſapientiæ* dignitate, qui tantum *primoribus labris*, tam sacros *litterarum* pitiſſavit *latices*, qui *illud* in optimâ causâ non uſurpârit, quod *Virgiliana Dido* in peſſimâ.

— *Siccine*, *juvat ire ſub umbras?*

Luſciniſs tantam eſſe, aiunt, canendi voluptatem, ut in ips â contentione, vitam finiant aliquando ſuam ſpiritu quàm cantu deficiente priùs. Quid ni igitur & *nos*, quibus

Ex meliore luto finxit præcordia Titan,

harum ſi non *ſuperemus*, *æmulemur* ſaltem diligentiam? Hinc multa de *Ariſtotele*, *Cleanthis*, &

& *Plauti* memorantur industriâ : *Varronem* autem ferunt tam multa *legisse*, ut aliquid ab eo scriptum esse, mirantur aliqui ; tam multa *scripsisse*, quàm multa vix cuiquam In univers â legere videatur vitâ facilè. Hos *heroes*, dum *nos* quamvis (ut *Ascanius* patrem) *non passibus æquis* insequamur, macies in *genis*, debilitas in *nervis*, lippitudo in *oculis*, *spirituum* absumptio, *membrorum* lassitudo in *nos* grassatur. Irrepensibili igitur & non *solvendo ære*, tibi (*vir ornatissime*) in æternum obstringimur, qui *nobis hæc otia facturus* venisti. Segnescit enim *arcus* cùm nimis intenditur, hebescit *gladius* qui semper distringitur. *Remissio* igitur & *intermissio* studiorum, utilis est nobis, & necessaria, ut quod *libenter* facimus, *diu* etiam faciamus : *Tibi* igitur *ex Gratiarum hortis*, *ecce ferunt pueri calathis præconia plenis* ; nec *manipulum* gratiarum, quin confertos *fasces*, nec *guttulas* aliquas in *sextario*, verum integrum *cadum*, illibatum *dolium*, & *ceanum* gratiarum. Adeste igitur quotquot hîc estis *Nereïdes*, & suam *gratiarum* urnam, in *aures* hujus *inclyti Domini* quælibet infundite, & *ego* quamprimum incepero, *vos me* sequimini, *leto complentes murmure cœlum*, & classicum simul eboate vestrum, *gratias* & *gratias* accinentes.

Dixi.

Exemplum

Exemplum trium Declamationum. { Defendentis / Opponentis / Moderantis

Quæstio. Minervam in scholis, *quàm Dianam in* sylvis, *comitari præstat.*

Auditores auritissimi,

GRæci veteres *Eυκρίαν* magnificentes, priúsquam aliquod opus aggressi sunt, *Opportunitati* semper litare solent; & *ego* omnium in hoc toto *Apollineo choro* indignissimus, cum in hoc sacerrimum *Musarum* sacellum, nuper admissus fuerim, putavi æquum, *bis in aris*, hoc in *suggesto*, *primitiarum* mearum spem vestris auribus litare; & vicibus meis hodiernis in hoc *declamandi* munere defungi; *Vestrum* autem favorem, & æquanimitatem, in orationis jam institutæ *vestibulo*, velut (*Mercurium communem*) implorandum censeo. *Vos* itaque *animis* adeste, qui adestis *corporibus*, nam Vos (ceu tot *Deos Nixios*) pinguem meam Minervam jam parientem adjuvare rogo. *Quæstio*, quam cepi discutiendam, *vestram* meretur attentionem: Nam de *laude literarum*, & studiorum coram vobis, *literatis adolescentulis*, dicturus sum; & irrefragabilibus *argumentis* demonstraturus; quòd *præstat Minervam in scholis, quàm Dianam in sylvis comitari*: Cujus sententiæ genuinus hic est (ni fallor) sensus; longè *viz.* conducibilius esse, ab ineunte ævo, unis *literarum* studijs, ex summis viribus deditum esse, omnibus alijs spretis voluptatibus, immò & immenso labore, diúque noctúque, cum

Exord.

Expos.

dispectu & *dispendio* bonæ valetudinis, eruditam parare *sermonis* artem, Romanæ pariter atque Atticæ linguæ *succo & sanguine* refertum esse, & denique in *Musarum officinâ*, eandem *incudem*, uno opere, diem noctémque, assiduùm *tundere*; quàm liquidis *liquefieri* voluptatibus; quàm *venationi*, & canibus venaticis indulgere; quàm securum otiosúmque in utramque *aurem* otiosè dormire; quàm pernoctare in aleâ, dies integros *compotare*, & lascivire; aut denique *Dianam in sylvis comitari*. Rationem hujus, si quis indagaverit, multas inveniat, at hanc non esse infimam inficiabitur, quod humaniorum *literarum* studia, quamvis earum *radicem* esse amaram, omnes nimis experimur; at dulcissimos inde postmodò *fructus* degustamus. Quid enim non utile, quid non jucundum est, in literarum studijs, in *scholis* hisce *Palladys*? ex hisce viri emergunt *literati*, qui in fastigatissimos *Reipub.* honores evehuntur; ex his procedunt *magnates*, qui terrarum *orbem* suâ premunt ditione, ex his procedunt viri egregij, qui suo labore & *studio* divitias sibi accumulârunt, quæ *Pelopis* talenta, *Crassi* pecuniam, *Cræsi* thesauros multis parasangis superârunt. Tantam *literarum* utilitatem, necessitatem tantam eernere possumus, ut absque *illis*, homines in *belluas*, in *truncos*, in *lapides* dicamus (cùm *Ovidio*) transformari. Sunt *nobis* ingenia ad studendum à *Deo* concessa, est *ætas* ad ferendos *labores* commoda; datur opportuna satis nunc *occasio*; dantur *parentes* qui nos huc miserunt; dantur ab *illis* sumptus necessarij, *nihil* deest *nobis* præter *nos*, & *nos* (proh dolor!) *nos* (inquam) *nobis* studiosi desumus. Vtinam non excutirent *nobis* oculi, ut videamus; utinam non surdescerent

Confir. à causâ.

deſcerent *nobis* aures, ut audiamus, totam univerſæ *naturæ* fabricam, nos ad *labores* excitantem! Ipſum *cœlum* ſuſpicite, ſunt *omnia plena laborum*; *Sol* quotidiè celerrimo motu *circumgyratur*; *Luna* ſuas *menſtruas* peragit *peragrátque* viciſſitudines; In *terris*, videamus parvulam illam *formicam*, magnos quotidiè *labores* inſumentem, ſi præſtaret *ludere* aut otiari, quam (quæſo) ob cauſam illa adeò laboraret, in congerendis *frumenti* granis, niſi quod *illa* levamen haberet *hyemalis* eſuriëi: *nos*, eruditionem, *honores* & divitias, & ſempiternam ex hiſce *ſtudijs*, jucundæ voluptatis meſſem decerpturi ſumus. *Minervam* igitur *in ſcholis comitari præſtat*. E regione verò, quid quæſo ex *otio*, ex venationibus, ex *luſibus* acquiritur? nihil niſi *dedecus*, infamia, *pudor* & paupertas, ignavo & otioſo comes eſt viro. Dignum eum ſibilis, dignũ rem̃ur ſupplo-ſionibus, qui *compreſſis* in meſſe ſedet *manibus*, aut inutilibus ſeſe *implicat* negotijs. Quem quæſo reportavit honorem, *Sardanapalus* ex luxu, ex luſu, ex venationibus, ex *turpiſſimis* (quibus indulgebat) *voluptatibus*? adeo ut qui gloriam expectat, aut honorem deſiderat, *Minervam in ſcholis comitari debet*.

Contrar.

Quemadmodum enim longè eſt præſtantius, illud ſequi *vitæ* inſtitutum, quod poſt *acerbum ingreſſum*, fructus promittit quàm dulciſſimos: ut præſtat *agrum* colere, quamvis difficilis eſt *hyems*, & vernus *Iupiter* moroſus: & mercaturam, quantumvis increpuerit *adverſus Boreas*: ut nemo *mel*, quamvis ab aculeatis *apibus* colligitur; aut *roſas* averſatur, quamvis è *ſpinis* ſubnaſcuntur, quoniam ſuaviſſimum ſuperat odorem, & ſubſequens lætitia, prioris ſpirant laboris aſperitatem? Non diſſimiliter

Simil.

militer profectò, *quis nisi mentis inops* Minervam in *scholis* relinquit quamvis primâ fronte inamabilis videatur, *Dianam* sequuturus, quæ temporaneâ, utcunq; nos perfundere videatur voluptate, at nostras, denuò, mentes doloriferis exagitabit aculeis? Proponite vobis (*Iuvenes Philomusi*) heroica illa antiquorum *exempla*, *Semideos* illos imitamini *Antistites*, qui *Minervam* in studijs & laboribus, quàm *Dianam* in voluptatibus, maluerunt sequi. Quæro abs te *Hercules*, quibus *tu* tandem gradibus, ascenderis in cœlum? quomodo (quæso) *tu* tam nobilis, tam celebris, factus sis? profectò licet *ipse* jaceas jam sepultus, *tuum* tamen nos fatu canorè alloquitur hodiè *exemplum*, te (scilicet), per tuos labores verè *Herculeos* evasisse inclytum. Possim *te* Aristoteles, *te* O Plate, *te* Socrates, *te* Cleanthes, quos non ut velim valeo, ostiatim salutare. Te *testem* appello, mi D ogenes, tuóque *testor* consopitos cineres, qui dixisse diceris, *te malle salem Athenis lingere* (cum Minervâ) & gravissimis literarum studijs, in *dolio* tuo fatigari, quàm *solium* Alexandri, aut Crateri voluptates possidere.

Exemp.

Test.

Objecti. Sed quisnam *ille* est, quem audio, *susurrat*? quis est? (aliquem enim, mihi, audire videor) qui ait esse jucundissimum, *odorem canum vim*, per totum, diem insectari, *cervos* in retia cogere, *lepores* venari, & voluptates, quas præbet *Diana*, degustare.

Confut. Quid audio? vocem *pecudis*, an *hominis*? sylva ad pecudes, & feras potiùs, quam ad homines delectandos facta est; decet nos *libros* & *literas*, & non *lupos* aut *lepores* venari. Ad óne verò in ipsas temporum *fæces*, & *sentinam* vitiorum incidimus, ut *Bacchus Apollini*, *Venus Palladi*, *Vacuna*

Conclus.

cuna Calliope, & Diana Minervæ præferatur? *Quis* hæc *audiendo* non incandescat? quis hæc *videndo*, ignem & flammas non concipiat? Sed *vos (nobilior propago, ingenuli heroici)* cogitate quæso, quòd *honor*, quòd *dignitas*, quòd *eruditio*, & quòd *sapientia* laboribus comparantur, quòd *venationes* & *lusus*, animos vestros effœminatos faciunt, quòd in *feras*, & *efferos* lupos, transforment. Macti igitur estote (eruditi condiscipuli) *Recapit.*

In studys vestris validis incumbite remis,
ad *Cleanthis lucernam* evigilate; *vita brevis, ars longa.* Sinite *Æsopi gallos*, unicum *hordei* granum, quàm omnes *gemmas* expetere; *nuces* & nugas, *sylvas* & feras, venationes & *canes*, fatuis illis relinquite, qui malint *unicam* ludendi *diculam*, quàm *doctrinam*. Rodant *canes isti*, sua ossa; habeant *asini*, suas paleas; at *mihi* & *vobis*, unus *dies*, una *hora*, in *Musarum studijs* transacta; omni, *luduum* & venationum, *æternitati* præferenda est: Ex *voluptate* enim ignorantia, *dedecus*, & transitoria deliciarum titillatio comparatur; ex his verò *studijs* longè *uberrimam* gloriæ *segetem* percipietis, nullâ *verborum*, nullâ *temporis* falce demetendam. *Pathop.*

Dixi.

Opponens. Dianam in sylvis, *quam Minervam in* schola *comitari præstat.*

Commilitones suavissimi,

ALexandrum illum *Macedonium*, orbis terrarum *Monarcham*, cum nunciatum illi esset, *Exord.*

Darium

Darium contra se, *triginta* militum adducere *Myriades*; respondisse ferunt, *unum lanium multos ovium greges non metuisse*. Pari item ratione *ego*, utcúnque *adversarius* meus, *cervinas* suas *sopias*, numerosas rationes, prolixam orationem in *aciem* disposuit; futiles ejus probatiunculas uno *veritatis* ense, velut *gladio Delphico*, dissecabo. Quis enim, quis (inquam) credere potest *simulanti* huic *Crocodilo*, qui quamvis *lusum* & saltum, *sylvas* & *lepores* plusquam amet; *vobis* tamen persuadere velit, *se* adeò esse *studiosum*, ut inhærere mavult *totus* libro, & insomnes noctes traducere, ut *Minervam in scholis comitetur*; quàm *venari*, *aucupari*, damas insectari, voluptatibus indulgere, & denique quàm *Dianam in sylvis comitari*?

Expos.

Confir. à causâ.

Sed ea est *hominum* natura, ut non ad labores solùm, cum *bobus* vel *asinis* perferendos, facta sit: sed ut *melleam* voluptatis degustare possit *dulcedinem*. Potes tu studere (*mi studiosissime Antagonista*)? potes tu inhærere totus libro? potes tu obnixè *labores* pati? potest hoc, & *bos*, potest & asin⁹, (imò majores longè, quàm tu) sufferre labores. Sed da *mihi* virum, qui uti potest *voluptatibus*, qui novit, lætum ducere præstitutum à *Deo* vitæ tempus, qui potest in succrescente ætatis suæ *vere*, luxuriare; & vires à naturâ datas exerere. *Anaxagoram* ferunt, è vivis modò excessurum, omnes omninò honorarios ritus recusâsse, quibus *sui*, illum, *cives*, amici decorarent, *unicum* hoc in votis habens; *ut quo die mortem esset obiturus*, *omnes pueri qui artibus mechanicis*, *omnes scholastici*, *qui liberalibus scientijs*, *operam navâssent suam* (ab omni labore feriati) *diem illum festum quotannis agerent*. Egregium profectò factum, & postulatum

postulatum *Philosopho* quàm digniſſimum! A quibus enim, *juvenes*, in ipsâ studiorum *incude* positi, potius expectarent *vigiliarum* suarum *intermissionem*, quam ab illis, qui *sub eâdem* olim *ferulâ* meruissent; qui cum dispendio bonę valetudinis eandem lucubrationum fuliginem combibissent? Noverunt *illi*, quàm præruptus sit *Parnassi* montis ascensus; quàm salebrosa sit *via*, ad Helicona ducens. Idcircò ut *diversoria*, & hospitij loca necessaria sunt, *iter* longiusculum *suscepturo*; ita respirandi potestas nobis est danda, ut ad *lusus* & jocos, ad *sylvas*, ad venationes divertamus. Quotus enim quisque reperitur è *vobis*, qui non malit *feriari*, quàm se laboribus *macerare*? qui *dies festos*, magno cum desiderio non expectat? qui *ferias indictas*, arrectis auribus non hauriat? At contrà, quanto cum dolore, redit *agricolis labor actus in orbem*? quanto cum dolore, *pueri*, in pistrinum literarium detruduntur? quantis cum *lachrymis*, *verbis* & *verberibus* adacti? Nec immeritò: nam nonne est *ille* stultus miles, qui se in *prælia* trudere velit, & gladijs *hostium* strictis objicere, cum possit *in pace vivere*, & otio frui & voluptatibus? Ita ego, *illum* non stultum, sed *insanum* judico, qui exoptat *Minervam potius in scholis, quam Dianam in sylvis comitari*. Quemadmodum enim vita illarum *bestiarum* & avium longè est jucundior, quæ suâ, in nemoribus, fruuntur libertate, & pastum & potum habent, hic & illic conquisitum, quàm cicurum quæ in *crate* aut *aviario* asservantur: Sic sanè, non potest non *miserrima* eorum esse vitæ *conditio*, qui in parietibus angustis, in *scholis*, in *museis* suis includuntur, nullam habentes recreationem, præ *illorum* fœliciori vitæ ratione, qui in

Contrar.

Simil.

sylvis vagantur, qui *voluptatibus* perfruuntur, qui lucos indagine cingunt, & timidos cogunt in retia cervos, adeò *Dianam in sylvis comitari juvat*

Exemp. Quid tu (sapientissime *Philosophorum*) tu (inquam) *O Socrates*, annon *tu* pueriliter sæpè cum filiolo lusisti tuo, *equitásti* in arundine, saltationes non solùm probásti, verùm etiam *senex* didicisti? O si tu *Hippolyte* jam vixisses, novi te meam velle tuo patrocinio opinionem ab impetuoso & petulanti advers arij mej insultu vindicare——

Senec. Hip. act. 1. Tu enim soles *canibus* delectari, tu soles mandare socijs tuis *umbrosas sylvas cingere*, & *scandere colles semper canos nive Riphæâ. Tu canibus tacitis habenas laxari velu, tu acres Molosses & pugnaces Cressas, tristo vinculis* collo nolles coercere, quo minùs *in feras* obvias, rapidissimo cursu deferantur. *Tecum* etiam sentit, & *in tuam* conjurat opinionem *Xenophon*, qui magnis encomijs artem *venaticam* extulit, & *sophistas* reprehendit, in pulvere qui scholastico, de rebus inanibus contendunt, hoc autem utile exercitium fastidiunt: hinc

Test. Plato venatorem, equis & *canibus*, & corporis viribus impediri non vult. Imò quid solent *Magnates*, annon venantur? *Nobile* quidem exercitium, est venatio; *studijs* autem *impalescere*, neminem nisi *libriosos*, imbelles, *exangues* vidimus; quocirca *Dianam in sylvis, comitari præstat*.

Object. Sed *tacitos* hic lubaudire videor, aliquorum *susurros*, qui ogganniunt *nobis*, venationem & *voluptatem*, maximam esse generosæ juventutis perniciem, & pretiosas suas *horas*, floridiorem ætatem, (velut immensâ quâdam voragine) absorbere: hinc esse quod *nobiles*, omni vitiorum genere sæpiùs depraventur, & in ipsâ *scelerum* sentinâ, & voraginosâ

noſâ vitiorum *Charybdi*, turpiſſimè & *belluinè* volu-
tent. Sed iſta ſunt *cæcorum* de *coloribus* judicia: *mi-*
ſeri illi *homunciones*, ignorant quantum honoris, quantum fortitudinis, quantum temperantiæ ſit inter *vivos generoſiſſimos*, qui totos aliquando jejunant dies, & vitam vivunt *Dijs* perſimilem. Sed ad *portum*, jam tandem feſſa noſtra feſtinat carina; Cum itaque varias præbet *Diana* voluptates, cum *Pan*, *Fauni*, Satyri, *Dryades*, *Sylvani*, *Semides* illi, ſunt comites, quorum omnes ſano fruuntur corpore, integrâ prædíti valetudine, habent membra ſucci, & ſanguinis plena; cùm ad labores, ad *militiam* aptiores ſunt, qui venationibus indulgent, & feras cum *odorâ canum vi* inſectantur; qui autem recreationes has fugiunt, moleſtijs ſe plurimis *enervant*, laboribus *macerant*, curis *conficiunt*, *morbos* varios, imò *mortem* ſibi præproperam plerúmque accerſunt, & rariùs in *annoſam* provehuntur *ſenectutem*; nemo autem ullum unquam à *luſu*, & otijs, à *ferijs*, & jocis, à venationibus & voluptatibus detrimentum accepit, nullus nunquam nos *catarrhus*, nulla *febris*, lippitudines nullæ nos infeſtant. Prodeas itaque (*Antagoniſta mi*) faciem ut inſpiciamus tuam, quare ſunt adeò *pallidæ* tibi & *exangues* genæ? quid eſt quod *ægrotes* toties? quid toties *doleas* capite? *labores* ſtomacho? cur *pallor in ore ſedet*, *macies in corpore toto*? Annon hæc à ſtudijs, à ſcholis venerandæ *tuæ Minervæ*? credo ſcilicet, Valeas itaque Tu cum ſtudijs, vade cum *libris*, depereas *Tu Muſas*, comitare *Tu Minervam* tuam, & cæteram *muliebrem turbam*; *ego* interim, & omnes mei commilitones, *Heroinam* noſtram *Dianam*, in ſylvis ſequemur, ſequemur *canes* venaticos, amabimus ancupia, *lepores* & lepidas alias voluptates diſſuaviabimur.

Confut.

Concluſ.

Per recap.

Peroratio.

diffuaviabimur. Claudam omnia cum Virgiliano illo Corydone,

Eclog. 2. ——*Habitârunt* Dij *quoque silvas*,
Dardaniúsque Paris; *Pallas quas condidit arces*
Ipsa colat, nobis placeant ante omnia silvæ.
Dixi.

Moderator. *Ambigitur utrùm præstet Minervam in* Scholis, *quàm Dianam in* sylvis *comitari.*

Heliconia juventus
Minervæ filioli

SImillima mihi videtur hæc, quam audistis, *logomachia*, celebratæ illi *Ajacis* & *Ulyssis*, apud *Græcos*, pro *Achillis* armis contentioni; *vos* autem, qui circumcirca *confluxistis*, coronam illam *procerum*, & militum *illos* undique constipantium, repræsentatis; utrumque vidistis *ducem*, in hâc arenâ, fortissimè desudantem; utrinque sonoros *bombardarum* boatus audivistis, & utriúsque *exercitus* arma crepitantia. Exuendæ jam *loricæ*, complicanda *vexilla*, & ab utrâque *acie*, canendum receptui. Sed cùm *dubio Marte*, utrinque pugnatum est, *dubius* etiam est mihi animus, cui jam *palma* sit deferenda: *Tu* enim *Minervæ* partes asseruisti strenuè; & *tu Dianæ* vindicâsti viriliter. Quid jam faciam *ego*, qui ad hasce lites dirimendas, huc consenderim; vereor ne *Paradis* à me fiat judicium; Venerem *Palladi*, Venerem *Iunoni*, Dianam *Minervæ*, indigniorem digniori præponendo. At quod de *Iustitiâ* fingunt Poëtæ, *cæcam eam esse*: ita

ita *ego* omnis præjudicij, vel tegam, vel effodiam mihi oculos, æquâ *trutinans* lance utrámque opinionem. Magna proculdubio sunt emolumẽta, quæ *juventuti*, teneríque puerorum corporibus, ex sylvis, ex venationibus, ex *lusibus*, obtingunt: hinc *acies* mentis acutior efficitur & ad altiores cogitationes elevatur; hinc amissæ, fractæ, & *exhaustæ* virorum *vires*, recolliguntur; hinc paratiores efficimur ad militiam, & ad omnia ferè laborum genera, quæ *delicatula* illa *corpora*, quæ sub tecto quotidiè sedent, quæ tenera *Mercurialium* virorum cutis & caro, nullo sufferre queant modo. Hinc optimi *legislatores*, curam habuerunt, recreationum, ac exercitiorum, quibus juvenum vires exeruntur. Annon ob hanc solummodò causam, *Ludi Olympici*, & *Pythij*, instituebantur olim ab Apolline & Hercule, & alijs viris sapientibus? Quis unquam *rex* qui joculare bellum, in *feras*, (ceu tot hostes) exercere non solet, priúsquam *hostes* reverâ *feros* aggressus sit? Quid memorem magnum illum *Æneam*, filium suum *Ascanium*, cæterósque nobiles *Trojanos*, qui *apros*, damas, & *fulvos* in montibus *leones* sequebantur. *Te* etiam castissime *Hippolyte*, te delectavit hoc venandi studium, & castam tuam *Dianam*, in montium jugis *comitandi*: Tu soles *indagine lucos cingere, & in sylvis per mille rubeta leones, & pavidas agitare feras.* Hoc est illud quod *te* (nobilissime *Cyre*) delectavit plurimùm, *Teque* (invictissime *Alexander*) ad orbem universum debellandum *animavit*, præparavit. Et tantæ profectò voluptates sunt in *sylvis*, & tot in *venationibus* delectationes; quòd nemini mirum videri debet, si *manet sub Iove frigido venator teneræ conjugis immemor, seu visa est canibus cerva*

cerva fidelibus, ceu rupit teretes Marsus aper plagas.

Miram enim haurit oblectationem, cum

——— pavidos formidine cervos
Terret, & est illi præda benigna lepus.

Quid igitur plures pariat voluptates, quam invia *silvarum* lustra, canibus venaticis penetrare, & *Dianam*, nemorum custodem, in feris indagandis comitari, & magnum sanè potioris, vitæ, instituti, hoc venationis studium promittere, & præbere videtur similitudinem. *Primâ* quasi *fronte* tantam habet hæc vivendi & *venandi* ratio, probabilem rationis, & *veritatis* speciem, ut *Argi* centenos *oculos* (quos olim Mercurius) potuisset fallere. Sed *larvam* detrahite & pulchri *Narcissi* loco, turpem *Thersitem* invenietis; *oculatiùs* igitur hanc rem indagate, & *sagaci naſe* odorantes, comperietis *venationis* exercitium, ad *corporis* tantummodò robur confirmandum, posse valere; cum *mens* interea, languida, ignara, & in ipso *ignorantiæ* antro, tumulata jaceat. Et quando ludicris hisce exercitijs, *robur* corporeum adauxerimus, quid quæso *magnum*, quid *utile* acquisivimus *nobis*? Si gloriamur, de *tauro*, ipsi non *leones* vincunt: si de *velocitate*, *ceruis* & damæ: si de *laborum*, frigoris, & *caloris* patientiâ, *asini*, *boves*, & *equi*, longis *nos* intervallis superabunt; *Mentis* idcirco cura suscipienda est, indies nostræ *animæ* indoles, & *ingenium*, omni studio *acuendum*, & incitandum est. Relinquite igitur *corporis* curam, sylvas, feras, & venationes, deserite; *libros* expetite, *animæque* tandem, *vestra* suscipite curam. Nam ut *extremæ est dementiæ*, *plumbeum* gladium, in *aureâ* vaginâ recondere, sic itidem *plumbeam*, & *ferream animam*, omnis eruditionis expertem, in *corpore* forti & *venusto*.

Comparatio utriusque.

Sed

Sed *hoc*, multos à *Musarum* castris longè deterret, quoniam *nullas* putant *ibi* voluptates, nullas *deliciæ*, sed *austeritatem* in fronte penè *Stoicam*; cum hilarem *intus* mentẽ, lætum cor, non videant: Iudicant enim de *literarum studijs* homines moderni, ut olim de *Socrate* Physiognomus, quem quoniam videbat, *taciturnum*, subtristem, & (*facie tenus*) ingenio minùs defæcato; affirmavit *illum* esse *bardum*, *fungum*, nullo liberalis *scientiæ* condimento sale; pariter *asini*, & homunciones isti, quoniam in *Minervæ*, & *Musarum* facie, *risum* & *jocos*, in literarum *studijs*, *luxum* & *lusum*, *epulas* & *crapulas* non conspiciunt; *Apollinem* ut austerum criminantur, *Musas* severas, & *Melancholicas*; cum *nulla* ullibi sit, *tam sincera voluptas*, tam immixtum gaudium, quàm inter *studiosos*, & in *literis*. Hæc autem hominum *monstra*, qui *literarum* studia hisce *onerant* mendacijs *vellicant* convitijs, à *bobus* nihil differunt, nisi quòd *loquantur*, non *mugiant*; facies eorum stupida est, *aspectus* hebes; quorum ego *vos*, non omninò velim, *armenta* sequi; utcúnque enim *aureos* voluptatum *montes* pollicentur, *fumos* tamen solummodò *vendunt*; venenata *pocula*, melle oblinunt. & *Sireny* cantus prætextu, submergunt plurimos. Cedat itaque *Diana* Minervæ, *sylvæ* scholis, & *lepores* lepôri orationis. Vos *juvenes*, acriter studete, inlomnes nostrès traducite, ut *mentem* potiùs ornatam virtute, quam *corpus* viribus robustum habeatis. Sinite, (neque æmulamini) *Corydonem*, & *Panem*, qui *ruri* habitant, qui totum diem consumuntin voluptatibus; Nam ex venationibus, *efferos* ferarum *mores* edilcetis; sed *studijs literarum* immortalem vestri nominis memoriam relinqueritis Sitgitur *me*, hâc in causâ *Judicem* constitueritis, optimè

timè *mecum* actum putabo, si *mihi* liceat *salem* cum Minervâ, *Athenis lingere*, in *Diogenis dolio* securè studere; *ego* præ unâ aut alterâ, tam *sacræ* cognitionis portiunculâ, luxum *Sardanapali*, divitias *Midæ*, *Alexandri* fastum, & (ut verbo dicam) *phaleratas omnes* voluptatum *illecebras*, vitiosâ nuce non divenderem. Non possum ergo quin *dicam*, & *pronuntiem* quid *sentio*, & *tecum* (erudite condiscipule) qui tuam primò ostendisti *suadam*, tecum (inquam) in *tuam* ire totus sententiam, affirmaturus, *Longè esse optabilius*, *longè præstantius*, Minervam in *scholis*, *quam Dianam in sylvis comitari*.

Dixi.

Quæstiones aliquot declamatoriæ.

Ajaci potius quam *Ulyssi*, *Achillis* arma deferri debeant?

Præstet esse *Achilles* invidiæ obnoxius, quam *Thersites* ab illâ immunis?

Rectiùs fecit *Crates*, qui *aurum* in mare jecit, quam *Midas*, qui adeò magnifecit?

Diogenis dolium, aut *Alexandri* solium expetibilius sit?

Lucretia bene fecit, quando seipsam interfecit?

Præstet *inopem* esse, quàm *impium*?

Malus sit, qui *sibi soli* est *bonus*?

An —— Peragat tranquilla potestas, Quod violenta nequit ——

Minimum *libère* deceat, cui multum *licet*?

Honesta *mors*, turpi *vitâ* potior sit?

Vxorem qui *ducit*, libertati *valedicit*?

Præstat *virum* pecuniâ, quàm *pecuniam* viro indigentem respicere?

Educatio publica privatæ præferenda sit?

Aurea *libertas* auro pretiosior omni sit?

Melior sit consulta *tarditas*, quam temeraria *celeritas*?

Fortes creantur fortibus, & boni bonis?

Minus est servâsse repertum, quam quæsiisse decus?

Cuivis homini contingat adire Corinthum?

Liceat fœminis imperare?

Magistratus juveni sit committendus?

—Omnia grandior ætas Quæ fugiamus, habet?

Nulla

Nulla ferunt anni venientes commoda secum?
Magnates sint magnetes?
——Melius nil cælibe vitâ?
Nihil scire sit vita jucundissima?
Ex quovis ligno sit Mercurius?
Præstet *jeiunare* cum Musis, quàm *prandere* cum Sardanapalo?
Civitatis eversio sit *morum*, non *murorum* casus?
Seniores annis sint saniores animis?
Martis castra, quàm *Mercurij* comitari præstet?
Præstat *nequàquam*, quam *nequam* esse.
Actum est de *homine*, quum actum est de *nomine*?
Præstat aquam, aut vinum bibere?
Plus *oneris* quàm *honoris* in Magistratu?
Verna, quàm hyberna melior anni sit tempestas?
Regi aut legi deferendum sit iudicium, imperium?
Vtrùm Poëtæ nascantur, non fiant?
Bona corporis sint animi mala?
Secundæ res fœlicem, magnum verò faciant adversæ?
Vincere cor proprium minus est, quàm vincere mundum?
Plus debuit *Alexander Aristoteli* præceptori, quàm *Philippo* patri.
Vnum in bellis *Ajacem*, quàm decem *Vlysses* habere præstat?
Tantum *sumus*, quantum *scimus*?
Vtilius sit Socratem de *moribus*, quàm Hippocratem de *humoribus* disputantem audire?
Sitis voluptatis parit febrem ingenij?
Magnum sit ei damnum, cui mala fama lucrum?
Κρεῖττον ἀμαθῆ ἢ ἀμαθῆ εἶναι?
Sæpius ad laudem atque virtutem, natura sine doctrinâ, vel sine naturâ doctrina valet.

Viginti

Viginti duæ *quæstiones* tristicho comprehensæ, *quæ* omnia *Logicorum* argumentorum *capita* eliciunt; & puerilem *Inventionem* in Excogitandis rebus valdè possunt adjuvare, ex *Willisij Murmonicâ* hùc ascriptæ.

An? quis? quid? cujus? cui? quo? quibus auxilijs? cur?
Quomodo? circa quid? qualis? quantùm? ex, in & à quo?
Quamdiu? ubi? quando? quoties? quotuplex? quot & unde?

1 An *sit?* Hæc quæstio ad argumentum indefinitum referenda est.

2 Quis *author* { *Motus?* *Operis?* *Facti?* *Dicti?* *Scripti?* *Consily?* } Hæ nimirum quæstiones causam efficientem respiciunt.

3 Quid { *Est? Definitio.* | *Continetur? Inhæret? Adhæret?* } Adjunctum { *Locatum.* *Inhærens.* *Adhærens.* | *Moretur? Fit? Dictum est? Scriptum est? Deliberatum est?* } effecta.

4 Cujus *existit? Subjectum recipiens ad se.*

5 Cui *comparatur* { *Quantitate* / *Qualitate* } Argumentum. { Par. / Majus. / Minus. } { Simile. / Dissimile. }

6 Quò { *Tendit*? Locus ad quem. / *Spectat hæc sententia*? Testatum. }

7 Quibus auxilijs? *fecerit-ne* { *Solus*? Causa solitaria. / *Cum alijs tanquàm* { *Principalis*? / *Æqualis*? / *Inferior*? } Efficientes *secundi modi*. / *Cum instrumentis*? causâ instrumentalis. }

8 Cur? *Causa finalis*.

9 Quomodo *factum*? *utrùm* { *Procreando*? / *Conservando*? / *Abolendo*? / *Labefactando*? } Efficientes *primi modi*. / { *Naturâ*? / *Consilio*? / *Necessitate*? / *Fortunâ*? } Efficientes *tertij modi*. / *per Imprudentiam*.

10 Circa quid? Subjectum *circa quid*, *vel* objectum.

11 Qualis *existit*? { Forma. / Conjugatum. / Descriptio. }

12 Quantum? adjunctum quantitatis.

13 Ex quo *fit*? materia.

14 In quo { *Inheret*? Subjectum adjunctorum inhærentium. / *Exercetur*? Adjunctum occupatum. }

15 A Quo *distinguitur?* viz. tanquam { *Diversum?* *Disparatum?* *Relatum?* *Adversum?* *Contradicens?* *Privans?* } Argumenta Dissentanea.

16 Quamdiu? Adjunctum temporis mensurati.

17 Vbi? Locus, *sive* subjectum continens.

18 Quando? Adjunctum temporis designati.

19 Quoties? Adjunctum temporis numerati.

20 Quotuplex? Distributio { *Ex causis.* *Integri in membra.* *Ex effectis.* *Generis in species.* *E subjectis.* *Ex adjunctis.* }

21 Quot? Inductio { *Causarum.* *Membrorum.* *Effectorum.* *Specierum.* *Subjectorum.* *Adjunctorum.* }

22 Vnde { *Venit?* Locus ex quo. *Dicitur?* Notatio. *Probatur?* Testimonium. }

Et hæ *quæstiones* non solùm ad excogitandas *novas*, sed etiam ad *res* è memoriâ prolapsas reducendas, valdè conducunt; multa siquidem in re aliquâ satagendâ latere nos possunt, quæ *cauta* tamen horum versiculorum *repetitio*, & prudens *applicatio*, menti suggerent.

Hæc *Willisius.*

Epistolo-graphia.

EPistola est scriptum *animi* nuncium, ad absentes.

Apud varios, varia sortitur nomina; vocatur enim *literæ*, & κατ' ἐξοχὴν *litera*, *tabula*, *tabellæ*, *codicilli* & *chartæ*. Vbi 1. In stylo conspiciatur quædam quasi negligentia, præsertim in Epistolâ familiari, esset enim ut plurimùm humilis, & *Laconica*, non *Asiatica*.

2 Non adhibendæ sunt periphrases.

3 Oratio sit *Ethica*, non *Pathetica*, candor animi, non vehementiores affectus exprimendi.

4 In Epistolis *Asiaticus*, inventio est copiosior, & exornatio fusior, & periodi laxiores.

5 Scribendum per literas repræsentatitias, nunc ad *Magnates*, nunc ad viros *doctos*, vt styli rationem diversam condiscamus.

Epistolæ considerare debemus cùm *affectiones*, tùm *genera*. Affectiones Epistolæ sunt tres; *Salutatio*, *Valedictio*, *Superscriptio*.

In *Salutatione* includimus *Precationem* & *Compellationem*. Precatio in ipso Epistolæ limine & *vertice* ponenda est; vt,

Salutem in Christo sempiternam.

Compellatio ponitur in semi-lineâ ad lævam sic, *Amice perdilecte.*

Valedictio post absolutam epistolam per usitatissimum illud, *Vale.* vid. *Prateolum pag.* 62.

In margine autem sinistro, ponatur *locus* ubi, & *tempus* quando scribebas: ut,

Datæ Eboracei, sexto Iduum Septembris,
anno Redemptionis nostræ, millesimo, sexcentesimo, vigesimo quarto.

In

In margine autem dextro, testatio *affectus* aut *officij*, unà cum nomine scribentis exprimi debet.

Tibi haud vulgariter obstrictus,
Radulphus Mercerus.

Superscriptio seu *inscriptio*, in dorso clausæ epistolæ signatur: ubi scribenda *Persona* cui, & *locus* in quo habitet aut commoretur, hunc in modum:

Amantissimo suo G. M. *Londini, ad insigne Coronæ, in Cœmiterio D. P. d. h.*

Sic fuerunt *affectiones*: sequuntur jam *genera* Epistolarum, & specialis earum tractatio in triplici *Causarum* genere; viz. *Demonstrativo, Deliberativo, Iudiciali*, de quorum formulis videatur *Prateolus*—& *Alstedius* in Oratoriâ. —

1 *In Demonstrativo*, sunt Epistolæ.

1 *Narratoriæ*, ubi rem aliquam suis depingimus coloribus, aut breviter totum negotium narramus, & amici vel judicium vel preces requirimus. *Prat. pag.* 5.14.19.47.57.

2 *Lamentatoriæ*, ubi *dolor* quémque *disertum efficit*. Cavendum hîc autem est ne effœminatum animum ostendamus. *Prat* 42.

3 *Gratiarum actionis*, ubi beneficium acceptum laudabimus, quod ultrò, citrò, sine merito, non expectanti collatum sit. 2 Promittemus nos gratiam relaturos. *Prat. p.* 14 *&c.* 21.

4 *Gratulatoria*, ubi nostrum gaudium exaggerabimus. 2 Bonum quod aliquis adeptus est, extollemus. 3 Benè precabimur ut sit fœlix faustúmque. *Pag.* 5.19.21.38. *ibid.*

5 *Officiosæ*, ubi amicis nil tale petentibus, operam nostram ultro deferimus, rogantes ut æqui boníque consulant. *Prateol. pag.* 21.

6 *Disputatoriæ*, ubi ponenda, 1 Occasio. 2 Quæstio. 3 Aliorum sententia. 4 Nostra sententia. 5 Rogandum judicium.

7 *Collaudatoriæ*, ubi cogitetur illud *Euripidis*, Λίαν' αἰνεῖσθαι βάρος. Laudabimus autem in *genere* rectum factum, & in *specie*, tale factum, allatis circumstantijs & exemplis illustribus.

 8 *Depre-*

8 *Deprecatoriæ*, ubi culpam fatebimur, eámque extenuabimus ab ætate, imprudentiâ & delicti genere: Nostram pœnitudinem significabimus; ejus, ad quem scribimus, clementiam laudabimus; spem melioris vitæ ostendemus.

2 In genere *deliberativo* sunt.

1 *Suasoriæ*, ubi rationes sumendæ ab *honesto*, *utili*, *necessario*, *jucundo*, *facili*, *possibili*. Quæ rationes amplificantur ab *Exemplo*, *maiori*, *minori* & *contrario*. In *Dissuasoriis* argumenta ex contrarijs locis ducenda sunt, ut à *Turpi*, *inutili*. *Prat.* 31. 34.

2 *Hortatoriæ* fiunt *à laude*, *spe præmiorum*, *metu incommodorum*, *odio*, *amore*, *miseratione*, *expectatione*, *exemplis*, *obsecratione*. Hi enim sunt quasi stimuli quidam, & incitamenta virtutum. *Prat.* 48.

Dehortatoriæ fiunt *à personis* quibus infœliciter cessit, *à re turpitudine*, *à probro*, *convitio*, *incommodo*.

3 *Petitoriæ*, ubi ejus, à quo petimus, benevolentia nobis concilianda est, à personâ ipsius & materiâ; deinde narratio petitionis subjicienda. Tum dicendum esse *rem piam*, *iustam*, *honestam*, nobis necessariam, illi facilem & honorificam. Ad extremum sequetur remunerationis pollicitatio. 47.

4 *Commendatitiæ*, ubi ostendendum, esse *illum* nostrum amicum, quem commendamus. 2 Esse commendatione dignum. 3 Eum ad quem scribimus fuisse alijs benevolum. 4 Rem de quâ scribimus esse æquam & facilem. 5 Fore nos beneficij memores.

5 *Consolatoriæ*, ubi dicamus, 1. *Prorsus non* dolendum esse, vel, 2. *Non adeò* dolendum, 3. Malum itaque extenuabitur, 4 Exempla illustria cordatorum virorum colligentur, 5 Providentia Dei afferenda, 6 Nostra & aliorum opera offerenda est. 42.

6 *Responsoriæ* ad consolationem continebunt gratiarum actionem,

actionem, & significationem consolationis acceptæ: denique argumenta nova quibus *nos ipsos* erigimus. 43.

7 *Monitoriæ*, ubi ostendendum quid fugiendum, quid faciendum. Oportet hîc autem authoritatem induamus ab ætate, quâ illum præcedimus, à multarum rerum usu & doctrinâ, quæ in eo per ætatem tanta esse non possunt, amicè tibi nocui, sic enim malim, quàm inimicè placere.

8 *Convitiatoriæ*, ubi *convitia* sunto sine *vitijs*, nam si alterius vitam & vitia velimus carpere, nostra vitia non debemus ostendere. Igitur exprimamus dolorem tum nostrum, tum aliorũ ex officio neglecto: reprehendamus *illum* varijs argumentis, & meliorem ad frugem ut redeat, admoneamus. Quæ à medicâ & non maledicâ pennâ processisse, persanctè juro.

9 *Reconciliatoriæ*, ubi nostrum vel alterius delictum fatebimur, veniámque petemus argumentis ductis à *naturæ* humanæ imbecillitate, & consimili *delicto*, in quod ipse possit etiam impingere.

10 *Conciliatoriæ*, ubi *primò*, causæ recensendæ quæ nos ad ambiendam amicitiam permoverunt: *deinde* nostrum studium significandum.

3. *In statu Judicioli* sunt.

1 *Criminatoriæ*, quando accusamus: ubi ab initio oportet indicare & nostrum dolorem & rei atrocitatem, deinde ipsam rem demonstrabimus. *Prateol. pag.* 41.

2 *Defensoriæ*, ubi vel planè negamus, vel factum aliter demonstramus.

3 *Expostulatoriæ*, ubi. 1 Querimonia nostra exponenda 2 Querimonia mitiganda est laude, joco, dissimulatione, ut ne lædat amicitiam. 3 Benè interpretabimur. 4 Monebimus, ut cautè agat.

4 *Exprobratoriæ*, ubi conscientiam & nostram & amici testabimur; ingratitudinem illius & nostra merita exaggerabimus.

5 *Purgatoriæ*, & *Excusatoriæ*, ubi ostendemus nos non

modò nihil offensos, sed etiam delectatos monitione. 2 Detestabimur suspicionem nobis objectam. 3 Rationibus probabimus nostram innocentiam. Hæc capita generalia ex Alstedij Oratoriâ. *Pag.* 675.

Formulæ benè precandi.

Salutem in Christo plurimam.
Salutem à fonte salutis.
Salutem externam, internam, æternam.
Salveto plurimùm.

Αταλαιπώρως ἄγειν, ὑγιαίνειν. ἐν Κυρίῳ χαίρειν.
Εὐδαιμονέστατα διάγειν. Σωτηρίαν οὐρανοπέμπτην.
Κατ' εὐχὴν χαίρειν. Κατ' εὐχὴν εὖ ἔχειν.
Χάριν καὶ χαρὰν, ἐν χριστῷ χαρα-χαριτοδότῃ.
Πανευδαιμόνως } πράττειν.
Παμμακαρίως τε } ποιεῖν.

Esai. 7. 14. עמנו אל
Psal. 128. 2. אשרי וטוב לך
Deut. 30. 16. והיית ורביח
רב שלום לך
לך שלום ושלות

Compellandi.

Mi { *Chare.* / *Suavissime.* } { *Amantissime* / *Charissime* / *Dilectissime.* } amice.

Suavissime commilito. } { Dulce caput. / Suave corculum.

Intime / *Mellitissime* } animule.

Τρισφίλτατε φίλε. Φιλοφίλτατε θωμᾶ.
Φίλη κεφαλὴ.

Valedicendi.

Valedicendi. vid. Prateol. pag. 62.

Benè vale. Vale valéque.
Et sic sub *alis* Dei omnipotentis te relinquo.
Vale (mi chare,) & ter maximus ille, & optimus bonorum omnium fons, concedat tibi Δηρὸν ἐπ' ὀψέσθαι λαμπρὸν φάος Ηελίοιο.
Atque hæc raptissimè, Vale millies.
Vale longùm, jucundissime sodalis.
Salutes tibi meas, mille & millies impertio.
Te in tutelam Iehovæ jam commendo.
Dominus Iesus te diutissimè servet incolumem.
Τῷ θεῷ εὔχομαι μακρόν σοι μακαριόν-τε βίον ἐπιπέμπειν.
Ἔρρωσο, καὶ ἀγαπῶν με διατέλει, ἐγὼ γὰρ σὺ παύσομαι φιλῶν σε.
Ὁ δὲ τῶν ὅλων θεὸς εἴη διαφυλάττων σε χάριπι αὐτοῦ, ὡς χαρίτων τρόφιμον ——

Subscribendi.

Amantissimus tui.
Studiosissimus tuæ prosperitatis.
Observantissimus tui.
Oculitùs te redamans, tuáque.
Tuissimus.
Tuus, quid plura?
Tuus dum suus.
Idem qui pridem.
Herculeis prorsus & adamantinis amicitiæ vinculis tibi astrictissimus.
Beneficentiam tuam }
Amore, more, ore, re } *T. B.*
Semper culturus }
Qui tibi arctissimo affinitatis & amicitiæ vinculo, quasi clavis trabalibus conjunctissimus est.

Ὁλῶς

Ολως σὸς, τὶ πλέον;
Ο σὸς, ὅσος, ὅλος.
Ο σὸς, καδδύναμιν καὶ ὑπὲρ δύναμιν.
Σὸς, εἰς τὸν αἰῶνα καὶ ἔτι;
Σὸς, ὃν περὶ κηρὶ φιλῶ.

Dandi.

Datæ Lincolniæ pridie Calendas Augusti.
Datum Eboraci sexto Nonarum Quintilis.
E scholâ nostrâ Lincolniensi pridie Iduum Iunij.
E Musæo meo Cantabrig. ad Nonas Iunias anno epochæ Christianæ millesimo, sexcentesimo, vigesimo quarto. Anno ultimæ Dei patientiæ 1627.
Anno ab incarnato Christo 1624.
Anno à mundo per Christum redempto 1624.
Scripsi Lincolniæ Calendis Augusti, anno Messiæ Regis æterni, 1622.

Μηνὶ Μαίῳ, ἔτει αχδ.
Εκ τῆς Λιγκολνίας δευτέρᾳ
ὑπὸ δεκάδι Μεταγειτνιῶνος:
Ετει ἀπὸ τῆς θεανθρωπογονίας,
α χ κ δ. α χ κ κ.

Ad dandas literas.

Sex *Nonas Maius, October, Julius & Mars:*
Quatuor ast reliqui; dabit *Idus* quilibet octo.
Inde dies reliquos omnes, dic esse *Calendas.*

The meaning.

The first day of euery Moneth is called the *Calends* of the same, according to the verse:

Principium

Principium noſtri menſis dixêre Calendas.

The ſecond, third, fourth and fift dayes, are the *Nones*. The ſecond day being the fourth of the *Nones*, and ſo backward. Except in *March*, *May*, *July* and *October*, for they haue ſix *Nones* a peece: ſo that in thoſe foure Moneths the ſecond day is the ſixt of the *Nones*, &c.

The dayes that follow the *Nones* be called *Ides*, and be alwaies eight; and in *March*, *May*, *Iuly* and *October*, the fifteenth day is the *Ides*; in all other Moneths the thirteenth. They muſt alſo be counted backward.

All the other dayes are the *Calends*; and *March*, *May*, *Iuly* and *October* haue alwayes ſeuenteene *Calends*, which begin the ſixteenth day, ſo that the fixteenth day of *March* is the ſeuenteenth of the *Calends* of *April*.

But in *December*, *Auguſt* and *Ianuary*, the *Calends* be nineteene, which begin on the foureteenth day. *Nouember*, *September*, *Iune* and *Aprill* haue eighteene *Calends*, and *February* ſixteene, all which begin vpon the fourteenth day.

Numerus dierum.

Triginta Aprilis, Junius, Septémque, Novémque
Vno plus reliqui: *viginti Februus octo.*

Vt elegantiorem Latinæ orationis aſſequamur ſyntaxin, cùm generalia quædam, tum etiam ſpecialia præcepta, prælibanda ſunt.

Præceptum 1. gener.

1 Si in ſublimi ſtylo aliquid ſcribendum, adhibendi ſunt pedes longis conſtantes ſyllabis; ut, *Ad ejus non ſalutem modò extinguendam, ſed etiam gloriam per tales viros infringendam.*

2 Si

2 Si in stylo humili, breves plurimùm pedes intexendi; ut, *Siciliam adij.*

3 Monosyllaba plura malè continuantur, & Polysyllaba malè etiam condensantur, longorum autem & brevium verborum communtatio est laudabilis, ut, *Quod precatus sum à Dijs immortalibus.*

4 In principio & fine periodi commendantur dictiones polysyllabæ, (mediæ sententiæ minor ineunda ratio); ut, *Libertatem, jucundissimam, fateretur.* In fine optimè sonat *Ditrochæus*; ut, *cantilena, liberatus, perditorum.* Sic etiam Principium, medium ac finem tibi Dochimus ornat, ut reipublicæ. *Jambus* autem & *Di-jambus* apprimam ferunt auribus suavitatem; ut, *Omnes quotquot sumus, profectum in studijs gratulamur tuum. Mira gustatur dulcedo in studijs, mira præbetur ex illis amœnitas.*

5 Iudicium aurium nullo modo hîc est negligendum; ideóque sex, septémve periodos abs te compositas semel atque iterùm clarè recita, sic enim experieris orationem tuam numerosam esse, vel hiantem & asperam deprehendas.

6 Fugiendus est creber earundem literarum concursus; & ne hiulca sit oratio, priorem à vocali terminatam, insequens dictio à consonanti inchoans excipiat; aut contra, à consonanti clausam aperit dictio incipiens à vocali vel consonanti ejusdem organi, & vocum insuaviter desinentium κακοφωνία declinetur, vel aliarum interpositione vel ipsarum commutatione interse dicatúrque

nobis { potiùs { Clarorum consilia virorum / Illustrium virorum acta.
nobis { quàm { Clarorum virorum consilia / Illustrium acta virorum.

Specialia præcepta hæc sunt.

Reg. 1 Adjectiva substantivis præponi debent, & vox una, vel plures interrexendæ; maximè gemenitivus posterioris substantivi; ut, *Hæc est vera justitiæ laus. Magnum profectò*

illi laborem Cæsar assumpsit, quem fermè ab ipsis ad nos venisse Gadibus aiunt, ut hostes suæ quidem majestati rebelles, nostris autem supra modum rebus infestos, armis subigeret: quam ob causam, perpetuum illi amorem & gratiam debemus immortalem.

Sic Relativum eleganter præponitur Nomini & Verbo suo: *Quem cum isto sermonem habueris, procul stans accepi.*

Exc. 1 Sed trajectio Pronominis & Substantivi hic frequens est; ut, *Gravi teste privatus sum, amoris summi erga te mei.*

2 Nomina negantia, ut *Nemo, Nullus,* & *Omnis,* substantivis venustè postponuntur; ut, *Qui vitijs careat invenimus neminem. Quæ peragenda dedisti, perfeci omnia.*

Reg. 2 Obliqui casus orationem eleganter inchoant, Verba claudunt periodos elegantissimè, (nisi lex numeri aliud fortassis aliquando suadeat) ut, *Doctrinæ radicem esse amaram omnes nimis experimur; sed dulcissimos ejus postmodò fructus degustamus.*

Sic participia & gerundia, nec non comparativa, venustè claudunt orationem: ut, *Diù sum equidem reluctatus. Tuâ societate nihil gratius. Laborum fructus est longè maximus.*

Reg. 3 Post Superlativum eleganter ponitur comparativus ejusdem nominis, qui significatum Superlativi quodammodo superare videatur: ut, *Cùm multi doctrinam per se libentissimè desiderant, tum hoc libentius, quod honores habeat concomitantes.*

Reg. 4 Persona agens patienti proximè præponendæ ut, *Magnam Cæsar Pompeio injuriam fecit.*

Reg. 5 Adverbia & præpositiones ubivis cum casibus, quos regunt, locari possunt, ubi sonent jucundissimè; sed elegantiores Participij sui aut Verbi sunt Anteambulones: ut, *Debitâ pro contemptu suis hostibus diuque dilatam severitatem, Cæsar tandem exhibuit, sed clementissimè mitigavit.*

Reg. 6 Pronominibus *Qui, quæ, quid,* eleganter præfigitur *Ec*: ut, *Ecquis adeo ut tu ignavus? Ecquisnam me velit?*

Reg. 7

Reg. 7 Pro *tam diu* vel *donec* eleganter ponitur *tantisper*: ut, *Ego te amicum dici meum tantisper volo, dum quod te dignum est, facis.*

Reg. 8 Voculæ *antequam, priusquam, postquam*, eleganter dividuntur: ut, *Omnia prius verbis experiri, quàm armis sapientem decet.*

Reg. 9 Particula *vel* venustè additur superlativis & verbis pro *Etiam*: ut, *Potior mihi ratio honestè vivendi, quàm vel optimè dicendi videretur.*

Reg. 10 Vni *substantivo* duo Epitheta; & uni *Epitheto* duo substantiva, pulchrè subjunguntur, per *tùm* vel & geminatum ut Cæsar *tùm* fortis, *tùm* prudens immensis & laboribus, & impendijs, Romam *tùm* strenuè defendit, *tùm* prudenter gubernavit.

Reg. 11 Quod ad numerum, in singulis thematum, & declamationum, & c. partibus spectat oratorium; hanc infrà tabellulam infigamus animo. Quod *viz.*

Pedes adhiberi debent in
- Exordio
- Propositione } longiores.
- Confirmatione, si sit acris. } celeres,
- Confutatione, vehementiori
- Confutatione, graviori } longiores:
- Confutatione deniquè } longiores:

Reg. 12 Abesto procul odium *similitudinis*, parituræ *nauseam*; itaque *pes* idem, sæpiùs non ducat, claudat-ve sententiam; variandæ periodorum clausulæ, ut auditorum *auribus* nostra magis *sapiat* oratio ——

Coronidis loco.

VT celeberrimi illius M. *Thomæ Farnabij* (aureis planè vos alloquar verbis Indicis Rhetoric. pag. 41.) Præceptis his, si *fœlicis* ingenij vestri *(optimi Iuvenes) facultatem* excolere,

lere, ſi *habitum*, & diſertam dicendi *facilitatem* uſu acquirere non pigebit: ibunt Indolis veſtræ *flores* (quos *naturæ* produxit *tellus*, *artis* formavit *ſol*, *exercitationis* educat *imber*) in *eloquentiæ* & prudentiæ *fructus*. Summus ille *Naturæ* parens *fructus* hoſce, quorum ipſe ſparſit *ſemina*, ita benigno *foveat* numine, ita *radijs* ſuis illuſtret, *animet q.* æternus Iuſtitiæ & Sapientiæ Sol, ita *gratiæ* ſuæ *aurâ* mulceat, *imbre* riget Sacro ſanctus Favonius; ut *canescentes* illi indies ad *maturitatem* in animis veſtris; Vos ipſos ad conſummatiſſimæ Virtutis arcem evehant; ad faſtigatiſſimi Honoris apicem promoveant; in Reipubl. emolumentum, divini nominis gloriam, veſtram ſalutem æternam.

Amen.

Trin-uni Deo gloria.

FINIS.

Post-scriptum.

Lector.

EXtorsit hanc mihi (priùs sanè quàm velim) *secunda* Transitionum *mearum editionem* Bibliopolæ *unius & alterius*, *alioríumque* amicorum *importuna frequens*, *efflagitatio. Mutavi in hâc*, *addidiq*, *paucula*; *non tamen omnia quæ erant mihi in animo*, *peregi*. Regulas quasdam breves, formulásque de variandis phrasibus edere decreveram; praxin totius Grammaticæ artexere in 4. dialogis comprehensam, *aliásque præterea nonnullas res* puritiæ *nostræ* scholasticæ *(quantum* mihi *videtur*, lippo forsan in meis) *non inutiles*; *quas statim expectaveris*, *in alys jam chartis*, *seorsim extendas*.

Quod ad errata Typographica *spectat autem*, *(siqua irrepsisse* iterum *compereris*, *in* hâc *etiam* secundâ *editione*, *amici quæso ut & emendes*, *neq*, prælia *cum* prelo *pertinax geras*. *Absentia fortassis mea*, (authoris) *qui* per centena, *(aut super)* passuum millia, *à typotheta abfuerim*; *occasionē* illi *est data (quantumvis* cauto, *(quo tamen vitio pauci admodum peccant*, *(utinam illi quibus* sacrorum Bibliorum, *græcíq*, *Testamenti* impressio *demandata est*, *sæpiùs fœdè non hallucinarentur) ut aliquando*, *forsan*, *invitus impingeret. Nam quòd de* prælio *passim proverbiasit* (sanguinolentam *viz*. esse pugnam unde nemo fugit,) *idem plerúmq*, *accidit in* prelo; *nonnulla*, ipsum *(tametsi centoculum)* Argum *fugitura sunt errata*, *ne supra* mortalitatem *istam* sapere *videamur*. Humanum *enim est* errare. Tu *autem pro* humanitate *tuâ* (humanissime *Lector*) *ignoscas quæso* Homini, emenda *quæ repereris alicubi* menda, *& scopum* Authoris, Tuæ *(scilicet)* publicæque *utilitatis* desiderium, *magni facito*.

Vale.

5389a Cleaver, Robert. The patrimony of christian children. [Anr. ed.] 4°. B. Alsop f. J. Hunscot, a. B. Fisher, 1624.
(Pollard and Redgrave does not list this edition.)
PN

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XUM

XV.

THE PATRIMONY OF CHRISTIAN CHILDREN:

Or,

A DEFENCE OF INFANTS Babtisme prooued to be consonant to the Scriptures and will of GOD (against the erroneons positions of the ANABAPTISTS.

By ROBERT CLEAVER, with the ioynt consent of Mr. IOHN DOD.

MAT. 21. 16.

Haue yee neuer read, Out of the mouth of Babes and Sucklings, thou hast perfected praise?

LONDON,
Printed by *Bernard Alsop*, for *Joseph Hunscot* and *Beniamin Fisher*, and are to be sold at the signe of the *Talbot* in *Pater-noster* Rowe.
1624.

TO THE RIGHT HONORABLE ELIZABETH COVNTESSE DOVVAGER OF LINCOLNE, GRACE, MERCY, and PEACE be multiplied.

INgenuous nature, and well rectified reason, and the gratious Wisedome of Gods holy Spirit, doe all condemne ingratitude for an execrable vice, whereby God is defrauded of his due praise, and men of their deserued thankes: For shunning whereof, I am glad to embrace any fit opportunitie to make publike profession of thankefulnesse, both for your Honour, and to your Honour: For your Honour, to the Lord who hath aduanced you to the dignitie of an elect Ladie: whereby you are made more noble, then by all your ciuill titles, notwithstanding

that they be great, and illuſtrious: and to your Honour in mine owne behalfe, for the vndeſerued reſpect you haue had of me, which hath beene confirmed by ſundry fruits, and teſtifications of your fauour, whereby you haue incouraged mee to reſt ſo farre aſſured of your loue, as that I preſume you will (without offence taking, or diſpleaſure) vouchſafe mee allowance, to publiſh theſe few Meditations, and Doctrines, with your Honourable countenance: for as much as it is no new, or ſtrange matter, but a warrantable cuſtome, continued from antiquitie, to Dedicate Bookes to principall Perſonages, as the Euangeliſt *Luke* did his two Hiſtories of the Goſpell, and Acts of the Apoſtles, to the noble *Thephilus*.

The maine ſubiect treatiſed of herein, I hope will bee found ſollid, profitable, important, and neceſſary: for it concerneth our freehold, both for our ſoules and poſteritie. The timber, and materials of it are firme, and ſure, although

though the frame, and fashion of the structure, through the insufficiencie of the builder, bee without all beautie and neatnesse. Your Ladyship then called mee to lay the foundation, and begin the ground-worke of this building, when you were pleased to employ mee in the explication of that whole Chapter, the sixtie first of *Isaiah*; out of which, one verse is now chosen for this present purpose: for although your Honour thought of no such thing, yet I descerning it to bee vsefull for your comfort, deemed it also beneficiall for the information of many others, especially sithence it doth fortifie the truth in a question of so great weight, and moment. Yet I durst not bee too confident of my selfe, nor leane too hard on mine owne iudgement, but intreated, and obtained the assistance of that worthy and iudicious Barronet, Sir *Erasmus Driden*, and of the reuerend learned, and eminent Diuine, Master *Iohn Dod*, with others of good note, and sound vnder-

vnderstanding, for the perusall, and reuising of my Collections, Proofes, and whole prosecution of the point in controuersie, in which regard, I doubt not, but that my endeuours shall finde the better acceptance at your Ladiships hands, and with many others. And thus good Madame, beseeching the God of Heauen, more and more to adorne your heart with all heauenly graces, (which will brighten, and eternize your honour, making it 2 Sam. 23. 4 *as the light of the Morning, when the Sunne ariseth, euen a Morning without cloudes:* and alwaies, *as the tender grasse springing out of the earth, by cleare Sunne-shining without raine, and not like to the fading flower of the field, as all the grace, and glory of the flesh is,* I briefely, and humbly take my leaue:

Your Honours much bounden,

ROBERT CLEAVER.

THE PREFACE TO THE READER.

WEe reade in the Goſpell of two contrary ſowers; Chriſt, and his enemie Satan, who ſowed two contrary ſorts of ſeedes, the one Wheate, the other tares, and both in the ſame ſeaſon of the yeare, although the one made choice of day, and Sunne-light; and the other affected night, and darkeneſſe: This worke is in hand ſtill on both parts, and ſo will continue vntill the harueſt of the worlds end: Notwithſtanding, that our Sauiour now dealeth by his labourers, and doth not (as then he did) mannage this buſineſſe in his owne perſon. The bleſſed effect, and proceeding of his holy husbandry, wee may daily diſcerne, in the multitude of his people, and their graces, which grow as good graine vpon his ground, the Churches being repleniſhed with innumerable godly, and faithfull Chriſtians. And ſo alſo the deuils helliſh trauels ſucceede too well (if too much miſchiefe, and *Mat.* 13. 24, 25.

too many dissemblers, seducers, scandalous, and euery way pernitious persons, may fitly be so expressed:) For these increase, and multiply faster then better plants; and fill the world with sinne and iniquitie; as likewise with corrupt and damnable opinions, to the great preiudice and disgrace of Religion. VVe may say boldly, and with comfort one to another, for incouragement, that which
2 Cor. 6. 2. *Paul* did to the *Corinthians*: *Behold, now is the accepted time, behold now is the day of Saluation.* And we haue as iust cause with griefe to admonish one
Eph. 5. 15. another, as he had the *Ephesians*, when he said: *Take heede that yee walke circumspectly, not as fooles, but as wise, redeeming the time because the daies are euill.* VVicked men vsually are neuer worse then when the godly are best, as stinking weedes flourish most in Summer, when sweete flowers are in full blossome. And it is a thing obseruable, and worth the noting, that errors, and heresies haue their certaine seasons of growth, and infection, being with greater industry dispersed, and more readily learned in one age then in another, as it is to be seene in hurtfull plants, that they haue their set moneths for springing vp, budding, blooming, and seeding, whereas before they lay hid in the earth, and afterward haue their stalkes and leaues, dryed vp and withered. Mens mindes in this case are subiect to be seduced, as their bodies are to be infected with contagious maladies: some yeares the small Poxe rage, and in many places; and some yeares the Pestilence: sometimes one disease is generall, and at other

other times another, and so haue the heresies of the Nicolaitanes, Cerinthus, Manes, Macedonius, Arrius, Eutiches, with others, both of former and latter yeares, preuailed each one most grieuously in those ages, for which they were appointed by Gods righteous prouidence to be scourges or trials. Our daies susteine the assaults especially of the Papists, the Arminians, the Familists, and the Anabaptists, who following the Arminians in some opinions, and confirmed by their Arguments, goe before them in others, whence they haue growen very hurtfull and infestuous to many. Now for their sakes together with others, in a louing desire to reduce them, and for a preseruatiue to such as might be infected by them, we haue both priuatly according to requests beene prest, and ready to debate the matter, and now publikely to the view of the world, haue declared our selues in this argument.

Wee stand not vp against them in way of opposition, as Antagonists, or as challengers in a combate, but in pittie, and compassion at the sight of their miserable fals, we as friends call vpon them to recouer themselues, and rise vp againe from the danger of destruction, which they incurre by passing so cruell a sentence, and desperate doome vpon many millions of Gods holy seruants, as haue dedicated their yong children to the Lord by Baptisme, that solemne and sacred Seale of his Couenant. If the matter be brought to examination and sifting, wee hope that nothing will be found herein, but that which will abide the touch-stone of the Word; but

being men, and not hauing an Apoſtolicall ſpirit of infalabilitie, we dare not arrogate too much to our ſelues : onely this wee can in the vprightneſſe of our hearts affirme, that if ought haue paſſed our pen, that is not Orthodoxe, and currant ; *fit quia latet veritas, non quod indulgetur errori :* Wee will not ſtand obſtinately in the defence of any thing that ſhall appeare to be vnſound. It ſhall not be needfull for vs, as we thinke, to make any large Apollogie for the enterpriſing of this buſineſſe, ſithence the motiues that incited vs vnto it, and the end wee haue aimed at in it, will vndoubtedly worke a charitable conſtruction of our writing, in all vnpartiall and iudicious perſons, that duly apprehend the ſame: and therefore be informed (good Reader) that vnderſtanding of the induſtry, and great paines of them that are deceiued in this point, to deceiue others : and that with diuers of good note in pietie, they haue preuailed too farre : and being intreated by ſome, to adminiſter helpe, and aſſiſtance to themſelues, and their endangered friends, we durſt not violate the precept of the Apoſtle, inioyning vs to contend for the maintenance of the common faith. *Iude 3.*

Nor to make our ſelues lyable to the Prophets complaint: *No man contendeth for the Truth.* How many tongues, and pennes of Ieſuites, Seminaries, Anabaptiſts, and ſundry ſorts of Schiſmatickes, contend againſt the Truth, is too apparant, God taking knowledge of it, and by his iudgements bringing it to light ; but too too few of the truths part doe

doe openly take vp ſpirituall armes againſt them, or otherwiſe countermine their attempts: Wee haue neither minde, nor cauſe to accuſe the whole generation of Gods people, or Meſſengers, as though no man had care of his truth, or were willing to oppoſe the aduerſaries thereof: for many of his worthies formerly haue, and dayly doe proſperouſly declare themſelues to be faithfull, and puiſſant champions of the Goſpell; onely we blame them that are ſlothfull, and cowardly, of whom wee wiſh there were fewer, and therefore heartily deſire to be none of the number of them our ſelues. And ſo referring this whole buſineſſe to thy iudicious and charitable cenſure, wee recommend both our labours, and thy heart, to the grace, and bleſſing of our heauenly father.

Farewell.

Errata.

THe Reader is to be intreated with patience to beare with many faults committed, partly by the Scribe who was vsed in the transcription and writing out of the copy for the Presse, and partly by those which were imployed in the Print-house: as first in mispointing, Commaes being put for Colons; Colons for Periods; Periods for Interrogations, and contrarily: so that it is hard in some places to finde where a sentence, yea, or a section beginneth or endeth, whereby the sense is much obscured. Secondly, by misplacing of many Quotacians in the Margent; and altogether leauing out of some such texts as are the foundations of maine arguments there vrged, as for example:

In Page 15. the seuenth of the first to the Cor. v. 14. is not at all quoted, which yet is produced to proue that children may be holy. Thirdly, by leauing out of Whole sentences, yea diuers together, whereby it commeth to passe, that as it standeth, there is a flat non-sense, as to instance:

In Page 29. thus thou shalt finde it: Christ the Authour of the Gospell inferreth so much out of that which was spoken by Moses the Minister of the Law, to stand for euer? But it should be: Christ the Authour of the Gospell inferreth so much out of that which was spoken to Moses the Minister of the Law, saying to the Saduces, concerning the Resurrection, Haue yee not read what was spoken to you of God saying, I am the God of Abraham, and the God of Isaack, and the God of Iacob? God is not the God of the dead, but of the liuing, Matt. 22. 21. Isaiah proclaimed all flesh to be grasse, and all the grace thereof to be as the flower of the field, and the word of the Lord to stand for euer, Isaiah 40. 7, 8. Peter reciteth the same sentence, &c. Fourthly, by failing in diuers places, to put a difference betweene the Author his owne words and the texts of Scripture, or the Aduersaries Obiections by a distinct Character, or forme of letter. Other faults (at least many of them) are to be reformed according to the direction following.

Page

Page 4. line 27. for *drawing*, reade *dawning*. p. 5. line 1. for *Mount Sion*, r. *Mount Sinai*. p. 10. l. 6 for *like*, r. *more like*. p. 14. l. 1. for *Baptiſme ſit*, r. *Baptiſme is fit*. p. 15. l. 28. for *appoſeth*, r. *oppoſeth*. p. 17. l. 36. for *Zeale*, r. Seale. p. ibid. in the margin, for *parents*, r. *perſons*. p. 18. l. 25. put out *thirdly*. p. 20. l. 9 for *ſence*, r. *ſcience*. p. 21. l. 6. for *ſaluation*, r. *Abraham*. p. 23. l. 35. for *varsety*, r. *veritie*. p. 25 l. 20. for *ſtruck*, r *ſtucke*. p. 26. l 25. for *mutuably*, r. *mutually*. p. 27. l 3. for *reprobable*, r. *probable*. p. ibid. l. ibid. for *vpbraided*, r. *obraided*. p. 28. l. 35. put out *waies*. p. 29. in the margent, for *arguments*, r. *agreements*. Ibid. l. 35. for *laſt*, r. *beſt*. p. 30. l. 14. for *eye heard*, r. *eare heard*. p. 31. l. 9. put out 24. p. Ibid. 10. for *Apoſtles*, r. *Apoſtle*. p. Ibid. l. 11. for *tenne*, r. *then*. p. 34. l. 5. for *grauitie*, r. *gratuitie*. p. 37. l. 29. for *new*, r *non-circumciſion*. p. 39. l. 20. for *altude*, r. *elude*. p. Ibid. l 9. put out *fourthly*. p. Ibid. in the margent for 2. *Co.* 7. r. 1. *Cor.* 7. 14. p. 40. l. 28. for *of God to a perſon*, r. *to God of a perſon*. p. 41. l. 35. for *Beturah*, r. *Keturah*. p. 42. l. 29. put out *Damnation*. p. 45. l. 11. for *in faults*, r. *infants*. p. Ibid. l. 21. for *reterſion*, r. *retorſion*. p. 46. in the margent, for *Acts* 13. 25. r. *Acts* 3. 25. p. Ibid. l. 14 for *ſleight*, r. *ſleighty*. p. 48. l. 27. for *Inſtruition*, r. *conſtruction*. p. 49. l. 16. for *altaration*, r. *altercation*. p. 54. l. 33. for *conuert*, r. *conuince*. p. Ibid. l. 34. for *and ſhall*, r. *as ſhall*. p. 55. l. 17. for *whoſoeuer*, r. *whomſoeuer*. p. 63. l. 3. put out the laſt *ſo much as*. p. 66. l. 4. for *to Chriſt*, r. *to be Chriſt*. p. 69. l. 36. for *to them*, r. *for them*. p. 72. l. 11. for *whomſoeuer*, r. *whoſeeuer*. p. Ibid. 18. for *ought*, r. *ought yet*. p. 73. l. 3. for *neither is*, r. *neither if*.

THE PATRIMONIE OF CHRISTIAN CHILDREN.

ISA. 61.9.

And their ſeed ſhall be knowne amongſt the Gentiles, and their off-ſpring amongſt the people: All that ſee them, ſhall acknowledge them to be the ſeed which the Lord hath bleſſed.

THE LORD IESVS CHRIST in this Chapter is brought in by *Iſaiah*, vttering to his afflicted people of Iſrael many Euangelicall promiſes, indited by his ſpirit, at the writing of this Propheſie, and ſpoken in part by his mouth, at the beginning of the Goſpell, and remaining perfectly to be performed by his effectuall Grace before the end of the World. The former verſe containeth an aſſured Luke 4.18.

confirmation thereof, by a perpetuall Couenant, and this an extent, and enlargement of the same, to their posteritie, as well as to their owne persons; That it shall not be confined to one onely age, but continued and deriued to many generations, their seede immediately, and their seeds-seede, long after succeeding, being made partakers of the same felicitie. And this is set forth first, by the Subiects of it, *viz.* the parties to whom it is granted, the seede and posteritie of the Righteous. Secondly, by the eminent and notable manner of the accomplishment thereof, It shall be conspicuous, well seene, knowne, obserued, and spoken of, both farre and neere. Thirdly, by the efficient and working cause of it, (*Iehouah*) the Lord himselfe. Fourthly, by the matter of the Couenant and worke of God, their happy estate, and true blessednesse, the promise whereof is indefinite without circumscriptions, bounds, or limitations, including a nationall or ciuill blessing, for peace, safety, deliuerances, for good gouernment, and due obedience thereto yeelded; An Ecclesiasticall or Church blessing, for holy Ministrie, holy Doctrine, holy Sacraments, and holy Ordinances of all sorts. A domesticall blessing for the well-fare and good estate of family, friends, and kindred, and those who are by such relation vnited together. A negotiall blessing for prosperous successe in their callings, imployments, affaires, and estates. A personall blessing for due credit and estimation, all corporall good things which are needful for the outward man, and all spirituall graces, which may build vp the conscience. Now out of these words taken iointly together, we may well obserue this point:

Doctrine 1. Christ his comming hath enlarged the liberty of Christians, both old and young.

That the Gospel of Christ hath enlarged the prerogatiues of Gods people both for themselues, and theirs, and nothing diminished them: the true seede of *Abraham* hath alwayes beene blessed, euer since God selected them to bee peculiar to himselfe, and many bright dayes

dayes of happines haue shined vpon them, as in *Moses* time and *Dauids*, and diuers besides, yet then was not the Sunne of righteousnes risen so cleerely as afterwards, which being once vp doth set no more, although the clouds at some times, and in some places, doe passe betwene it and the earth. A wonderfull treasure of grace was brought by the birth of Christ comming into the world, which the Angels reioyced at in their Hymne, and *Abraham*, the Prophets, and Kings of former times desired to see: And a greater addition was made vnto it by his ascension, and going out of the world, when captiuity was led captiue, and such precious gifts were bestowed on men, for the gathering togither of the Saints, for the worke of the Ministry, and for the education of the body of Christ, till we all meete togither (in the vnity of Faith, and in the knowledge of the Sonne of God) vnto a perfit man, vnto the measure of the age of the fulnesse of Christ. Luke 2.14. Iohn 8.56. Luke 10.24. Eph.4.8.

The Apost. *Peter* produceth the Prophet *Ioel*, foretelling of this gladsome season, and conuinceth the very gainsaiers of the manifest experience of the truth thereof: And it shall be in the last dayes, saith God: *I will powre out of my Spirit, vpon all flesh, and your sonnes and your daughters shall Prophesie, your yong men shall see Visions, and your old men shall dreame Dreames, and on my seruants and on my hand-maids I will powre out of my Spirit, and they shall Prophesie in those daies.* Acts 2.17. And for the same purpose S. *Paul* alledgeth the words of *Isaiah*; *In an acceptable time haue I heard thee, in the day of Saluation haue I succoured thee: behold, now is the accepted time, now is the day of Saluation.* 2 Cor.6.2.11. Howbeit, it is not *Isaiah* or *Ioel* alone, or a few others, who haue fore-shewne these Euangelicall graces, but all the Prophets from *Samuel*, and thenceforth, as many as haue spoken, haue likewise fore-told of these daies: yea God hath spoken the same by the mouth of his holy Acts 3.24.

Prophets, which haue beene since the world began:
Luke 1.70. True it is, that in the time of the Law, the godly were sonnes, yea, and heires, and Lords of great estates; but they were in minoritie vnder tutors, and gouernours, as if they had beene seruants: but when the fulnesse of time was come, and God had sent forth his Sonne made of a woman, their condition was chan-
Galat. 4.1,2. ged, their wardship was expired, and (as men being come to their yeares) inioyed their inheritance. Such a difference and imparitie there is betweene the Iewes vnder the Law, and the Christian Churches in the time of the Gospell. Now the Scriptures of God doe yeeld as well arguments, and reasons; as testimonies, and affirmations, for the proofe of this point.

Reason. 1. One may be collected from the loue of God, which
Gods fauours are still increasing to his people. although in the nature thereof, admitteth no diminution, or augmentation, as being one of his infinite immutable attributes; yet in operation and working, the effects of it are more and more increased, with larger testimonies of his kindnesse to his seruants, as riuers are in long running, receiuing in their passage, springs, and brookes, and confluences of diuers waters:
Pro. 4.18. By vertue of this it is said, that *The way of the righteous shineth, as the light that shineth more and more, vntill it be perfit day*: If then the particular estates of seuerall men, be still on the growing hand, and daily proceed from drawing towards noone-tide; we may confidently conclude, that he wil not be failing towards his Church, the whole body of his people so much respected of him. There was a time when the promise of Saluation by Christ was single, and without Sacrament; for so it was made first to *Adam*: After that was Circumcision in *Abrahams* time added vnto it, as the only seale then of the Couenant, which in processe of time was associated with the Passeouer, the second Sacrament of the Old Testament: After that the Law was promul-

gated

gated out of Mount Syon, deliuered both by the mouth and hand of the Lord, not long before *Moses* wrote the first fiue Bookes of the Scripture: And the solemne worship of God, with Priesthood, Arke, and Tabernacle was publikely established. After that the Kingdome was confirmed vnto *Dauid* and his familie, then was the Temple built, and then from time to time many Prophets were raised vp, and many holy writings added to the former, vntill at the last, in the fulnesse of time, the Sauiour himselfe came into the world and finished the worke of Redemption, by his death and Resurrection, and so with triumph gloriously departed into heauen, and thence sent downe his Spirit; caused his Gospell by his Apostles and other Messengers to be published to the Gentiles, enlarged his Kingdome daily amongst many Nations, and enriched his Church with the most heauenly Oracles, and blessed Bookes of the New Testament: All these, and innumerable other benefits, doe abundantly manifest the multiplying goodnesse of God to his people.

Another reason, and that consequently, and firmely grounded on the former, is taken from the glory, and stability of Gods new Couenant, bringing incompably, greater dignitie and splendor to the Christian Church, by the illustrious and noble ordinances therein contained, then euer the old Couenant could yeeld to that of Israel. *Reason.* 2. The New Testament is more stable then the Old.

For first, It is published by a more excellent Ministrie, hauing Christ himselfe not onely for the Author of it, by his Spirit, but the personall Preacher of it, by his owne gracious voice, which hath authorized and dignified the worke and seruice of his Messengers, to the end of the world: and in this respect, the Scriptures so much commend the power and Maiestie of the Gospell aboue the Law: as first, *Malachy* by way of prediction; *The Lord whom yee seeke shall speedily come* Malach. 3. 1.

to his Temple, euen the messenger of the Couenant whom ye desire. Behold, he shall come saith the Lord of hosts. Then the Apostles and Writers of the New Testament by way of witnessing the accomplishment thereof: *The law* (saith *Iohn*) *was giuen by Moses, but grace and truth came by Iesus Christ. At sundry times, and in sundry manners* (saith the Apostle to the Hebrewes) *God spake in old time to our fathers, by the Prophets: But in these last daies he hath spoken to vs, by his owne Sonne, whom he hath made heire of all things.* And againe, *If the word spoken by Angels was stedfast, and euery transgression and disobedience receiued a iust recompence of reward, how shall we escape, if we neglect so great Saluation?* which at the first began to be preached by the Lord, and afterward was confirmed to vs by them that heard him.

Iohn 1.17.
Heb.1.1.
Heb.2.2,3.

2. In the next place, the Doctrine of it is more bright and cleere, and without veile, either vpon it selfe, or vpon their hearts, who faithfully reade or heare it; and therfore *Paul* in commendation therof saith, *That we all behold, as in a mirror, the glory of the Lord with open face, and are changed into the same image from glory to glory, as by the spirit of God. And if our Gospell be hid, it is hid to them that are lost; in whom, the god of this world, hath blinded the mindes,* that is of Infidels, *that the glorious Gospell of Christ, which is the image of God, should not shine vnto them.*

2 Cor.3.18.
1 Cor.4.3.

3. Thirdly, the Seales of this are more authentique then that had any: for it is confirmed by the bloud of Christ, the meritorious seale of ratification, as a testament proued after the death of the testator, and we sit in the possession of our inheritance, seised of it in *esse* and *being*, and not tarrying for it, as a state altogether in remainder: And therefore also our Sacraments the Seales of application, as Baptisme & the Lords Supper, are representations, and for memoriall of the worke of saluation,

tion, finiſhed and made perfect, whereas the legall Sacrifices and Sacraments, were types and ſhadowes of redemption, hoped for, but not as then accompliſhed.

Fourthly, this new Couenant ſtandeth vpō eaſier conditions thē that other did, without indentment for ſuch mult plicitie of bodily exerciſes, and externall rites: we are not put to the charges of Sacrifices and offerings: we are not put to the paines of waſhings and Purifications, nor to iournies to arke, tabernacle, or temple, and ſuch like places; we are not bound to the keeping of Iubilies, ſeuenth Yeares, Paſſeouers, Penticoſts, and ſuch like obſeruations. 4.

Fiftly, the old Teſtament was not ſo fertile in giuing of grace, the Spirit worketh farre more copiouſly, and with greater efficacy in the New: although *Abraham*, *Dauid*, ſome particulars & in an extraordinary manner and meaſure haue exceeded the greater number of Chriſtians, in faith, loue, and vertues of that kind; Yet *Paul* and the Apoſtles went beyond the moſt of them in the beſt ſort of heauenly endowments, and thoſe of the meaner ranke, excell them in knowledge and vnderſtanding, and exceed their ordinary ſort in other the fruits of the Spirit. All this *Jeremiah* foretold of, when he ſaid; *Behold the daie's come,* ſaith the Lord, *that I will make a new Couenant with the houſe of Iſrael, and the houſe of Iudah, not according to the Couenant I made with their fathers, when I tooke them by the hand to bring them out the of Land of Ægypt, the which my Couenant they brake, though I was a husband to them,* ſaith the Lord: *But this ſhall be the Couenant that I will make with the houſe of Iſrael, After thoſe daies,* ſaith the Lord, *I will put my Lawes into their inward parts, and write it in their hearts, and will be their God, and they ſhall be my people, and they ſhall no more teach euery man his neighbour, and euery* 5. Ier. 31, 32.

man

man his brother, saying, (know the Lord); for they shall know mee from the least of them vnto the greatest of them, saith the Lord, for I will forgiue their iniquities, and remember their sinnes no more.

Lastly, This Couenant now intreated of, is of larger extent, both for durance and for persons, then euer the former could reach vnto: for, the continuance of it will be to the end of the world, whereas that was determinable vpon the comming of the Messias; alterable therefore, and accordingly altered. For persons, the Elect of all Nations are comprehended within this, as well as Israel, and *Abrahams* progenie: there is no difference of Grecian or Iew, circumcision or vncircumcision; Barbarian, Schythian, bond nor free; but Heb.12.27,28. Christ is all in all things.

Vse. 1. Christians ought to haue their behauiour answerable to their spirituall dignitie.

Hereof we may learne an instruction in generall, that our waies be correspondent to our promotion; that we addict our selues at least to as much pietie as they haue exercised whom we go before in honor & preferment. Dutie bindeth vs in consideration of our high calling, to labour for as much vertue and righteousnesse as the best Israelites attained vnto, and the rest ought to haue sought for. The Apostles exhortation is directed to vs 1 Pet.1.13,14,15 all; *Gird vp the loynes of your minde, be sober, and trust perfectly on the Grace that is brought vnto you by the Reuelation of Iesus Christ, as obedient children, not fashioning your selues vnto the former lusts of your ignorance, but as he who hath called you is holy, so be yee holy, in all manner of conuersation, because it is written; Be yee holy, for I am holy.* Which of the Patriarchs or other Ancients doth not propose to vs an example for imitation in substantiall duties, for faithfull dependance on God, and commanding our familie to keepe the waies of the Lord with *Abraham*? for wrestling with God by praier in difficulties with *Iacob*? for abandoning the seruice and societie of wicked men with *Dauid*? &c.

All

All the morall precepts which were giuen to the Nation of Israel, are giuen to vs; the threats to them, are threats to vs; the promises to them, are promises to vs; their exaltation, is a patterne of our exaltation; they were a chosen Generation, so are we; they were a royall Priesthood, so are we; they were a holy Nation, so are we. All this intended to incite them to shew forth the vertues of him, that had called them out of darkenesse into his marueilous light; and doth it not as much concerne vs to performe the same dutie? These spoken to by *Peter*, were Christians I confesse as well as Iewes; but thereby we are informed what God expecteth at the hands of Christians, namely, fruitfulnesse correspondent to his fauours. If he haue planted vs for trees of righteousnesse, in a happy climate, in a fertile soile, with much industry, and manuring. If we grow vpon the banke, and by the brinke of the water of life, he looketh for varietie and plentie of delectable and pleasant fruits at our hand, all the seasons of the yeares of our life: the leaues, buddes, blossomes, and ripe fruit of pietie and Religion, ought euery day to hang vpon our branches; equitie, mercie, and goodnesse, alwaies to be seene, gathered, and tasted; temperance, humilitie, and chastitie, with such other vertues of that nature, to be apparant vnto the eyes of God and men, and our owne consciences. As the daies are brighter then in former Ages, so is it requisite, that the people liuing herein, should walke as the children of light: As we are promoted and made noble by a spirituall aduancement, so is it expedient that we be clad with the rich robes and garments of Righteousnesse, fit for heauenly Nobilitie. Why should we then, to the dishonour of our glorious Father, and the shamefull debasement of our selues, goe apparelled like ragged vagrants, wearing the patched cloakes of pride and prophanenesse, of oppression and crueltie, of luxury and filthinesse, of

fraudulencie and worldlineſſe, of lying and of falſhood; with which, and many other vices, the hearts, tongues, actions, and waies of innumerable, profeſſing themſelues to be Chriſtians, are ouerrunne; and ſwarme as much as any beggars clothes doe with vermine? They are like to the old Canaanites (yea, worſe then the preſent vnbeleeuing Iewes, who obſtinately refuſe Chriſt, and reiect Saluation) then to the ancient Iſraelites, who long before his comming, repoſed their confidence in him for their Redemption. No people in the world are more ſhrill in the eares of men, to praiſe the times, to applaude the Goſpell, to boaſt of their Sauiour, and their ſtrong affiance in him, and yet ſcarce any haue beene greater offences to the eyes of men, for the diſcouragement of the weake, the griefe of the moſt godly, the diuerting of them that were inclining to Religion: and for the hardning, reioycing, inſultation, and triumph, of them that are enemies to Religion. Are there any (ſay they) more forward in the diſcourſe of their lippes? and are there any more backward in performance of that whereof their lippes haue diſcourſed? They ſeeke and finde aduantage in Magiſtrates, and Miniſters, in Maſters, and Seruants, all vocations, in all degrees, in all commerce, and manner of ſociety? Why lye wee open to their reproches, ? nay, why expoſe wee our ſelues, to the complaint, and expoſtulation of Gods owne Spirit? Thou who teacheſt another, teacheſt thou not thy ſelfe? Thou who preacheſt a man ſhould not ſteale, doeſt thou ſteale? Thou who ſayeſt a man ſhould not commit Adulterie, doſt thou commit adulterie? Thou who abhorreſt Idolatrie, committeſt thou Sacriledge? Thou who glorieſt in the Law, through breaking the Law, diſhonoreſt thou God? For the name of God is blaſphemed amongſt the Gentiles through you, as it is written.

Rom. 2. 21, 22, 23.

In

Vse 2. The word of *God* is as much to be esteemed now, as euer it hath beene in former ages by any.

In the next place, if wee will follow the godly Fathers, walking in their steps of obedience, and shunne sinfull courses, as they abandoned; wee must be like minded also for the estimation of the holy Word of God, and other Sacred ordinances, which induced them vpon all opportunities, and as oft as they might, to partake of the benefites thereof? Because the Lord honoured that people by shewing his Word vnto *Iacob*, his Statutes and his Iudgements vnto *Israel*, and had not dealt so with euery Nation, neither did they know his iudgements; therefore also the true members of his body, embraced his Word, with high admiration, singular delight, and marueilous great affection. *How doe I loue thy law?* (saith one Prophet:) *It is my meditation continually: I haue had as great delight in thy testimonies, as in all riches: How sweete are thy promises vnto my mouth, yea more then hony vnto my mouth: Thy words were found by mee* (saith another Prophet) *and I did eate them, and thy Word was vnto mee the ioy and reioycing of my heart:* For thy name is called vpon by me O, Lord God of hostes. And being so rauished with the Word of God, they were no lesse delighted with his Worship, and with the exercise of his Seruices: So meant *Dauid*, when hee said: *As the Hart brayeth for the Riuers of water, so panteth my Soule after thee, O Lord: My Soule thirsteth for God, euen for the liuing God, when shall I come and appeare before the presence of the Lord?* And in another Psalme, *O Lord of hosts how amiable are thy Tabernacles? my Soule longeth, and fainteth for the Courts of the Lord: Blessed are they that dwell in thine house, they shall euer praise thee: Blessed is the man whose strength is in thee, and in whose heart are the waies of them, they goe from company to company vntill they appeare before the Lord in Syon! For a day in thy Courts is better then a thousand other-*

Psal. 147. 19, 20.
Psal. 119. & 97.
Psal. 119. 14, 103.
Ier. 15. 16.
Psal. 42. 1, 2.
Psal. 84. 1, 2, 4, 5.

where. Now if we haue the same testimonies and promises which they had, with others, Euangelicall and Apostolicall, farre surmounting them in excellency? If our congregations and assemblies, if our doctrine and Sacraments, be as beautifull, and as well adorned with Christ his gratious presence? then are our eares deafe, our eyes blinde, and all our Spirituall senses, and appetites corrupted, in case we apprehend no heauenly ioy and consolation in them, and set not much, and most of all by them.

Vse 3. Papists setting vp their owne inuentions, apprehend not the excellency of Gods diuine ordinances.

We may not altogether with silence passe by the Romish Church, and practise of the Papists, although we haue not destinated any large or set discourse against them: for if they did apprehend such a splendor, and brightnesse in the Sunne of Righteousnesse, now shining, as the Holy Ghost foretold, and so many faithfull men haue seene, felt, and found verified in all Ages, and places where the Gospell hath beene established; they would be more rauished with the loue of it, and lesse dote vpon their owne superstitious traditions, and idolatrous inuentions: the light of it would discouer cleerely vnto them the foulnesse of mens workes, presumptuously vsurping the dignitie of meritoriousnesse, which is the honour and prerogatiue of Christ his most perfit obedience.

Vse 4. Infants haue a right in baptisme.

Now must we pleade against the Anabaptists for our children and progenie, the seede of the righteous, that they (notwithstanding their infancie or childhood) are to be reckoned in the number of Gods people, as inheritors of christian priuiledges fit for their age, vntill by sinfull misbehauiour they shall declare themselues to haue made a forfeiture thereof: for otherwise the babes of christian Gentiles, be in no better case then the vnbeleeuing Heathen; and the infants of christian Iewes would be in worse case then their forefathers before Christ: and so his comming should turne to a disparagement

paragement to them, to depose them from their former hereditary dignitie. Now if as *Simeon* testified, *He was* to be *a light to the Gentiles, and the glory of his people Israel*, that must neuer be admitted, that he would leaue any sort of the Elect seed of the faithfull Gentiles in darkenesse, and eclipse the lightsome estate of those which are both descended out of the loines of *Abraham*, and are likewise children of the Promise.

This point then in especiall manner will fitly serue to iustifie as lawfull and warrantable the baptisme of Infants in the Churches of Christ: defect of yeares maketh not the kindnesse of God defectiue vnto them: for then he would neuer haue professed himselfe to be the God of any so young; much lesse haue couenanted it, much lesse haue sealed the Couenant, and least of all haue engrauen the print of the Seale in their flesh, as well as in the flesh of their elders, as well as *Abrahams* owne flesh, to whom first and principally, that Couenant was granted: Wherefore it is apparant, that Gods fauour is not appropriated to the elder sort, and men of ripe yeares onely, but that younglings also may partake of this gratious goodnesse, and this we may obserue in his administration, that all sorts whom he ioynes together in the communion and participation of his mercies, he doth vnite together vnder his Seale as ioint Legatees, or Grauntees in the same sacred Testament and Charter; though females among the Iewes by a naturall impediment were vncapable of Circumcision, and children, with vs vnable to examine and iudge themselues, bee not admitted to the Lords Supper, to their hurt and annoyance. And for the more orderly proceeding, that the veritie of the cause may the better be cleered, we will first make a recitall of the franchises, which the people of Israel enioyed all the time of the Law. Secondly, inferences shall be drawne out of the New Testament, whereby it may appeare, that

Luke 2.32.

Gen.17.12,13.

Infants are capable of Baptisme, and Baptisme fit to be administred to Infants. Thirdly an answere shall be giuen to all the Obiections seeming to be of any force, which are made against the Apologie, or practise of it.

1. What the prerogatiues of the Israelites were. Isa.52.1.

Touching the first of these, it is manifest that the Couenants of God, and the Seales thereof, put a difference, and made a seperation, betweene them, and all other Nations of the world, by the testimony of *Isaiah* saying. Henceforth shall no more come into thee vncircumcised, and the vncleane. And the Apostle professeth so much to the Ephesians, when he wished them to remember: *That being in times past Gentiles in the flesh, and called vncircumcision, of them which are called circumcision, in the flesh made with hands, that they were at that time without Christ, and were aliants from the Common-wealth of Israel, and were strangers from the Couenants of Promise, and had no hope, and were without God in the world.* Eph.2.11,12.

2. Next the Parents and Children were included ioyntly in the same Couenant, perpetually: *Psal.*105.8,9,10. He hath alwaies remembred his Couenant, and promise made to a thousand Generations.

3. Gen.17.10,11, 12. Adde hereunto that infancy debarred none from the benefit of this prerogatiue: And this farther, that the Seale wherewith they were signed in their childhood stood good all the daies of their life, and was effectuall, for admonition, operation, and singular comfort, as shall farther be declared in fit place hereafter.

4. 5. Lastly, families consecrated to the Lord, and incorporated into the body of the Church, remained so still, retaining their priuiledge, vntill they did reuolt, and voluntarily fall away, as was the case of *Esau Ismael*, and the posteritie of *Keturah*. Now which of all these prerogatiues was not honourable, and precious? did not the Lord in euery one of them peculiarly expresse to his people, a fauour more then ordinary and

and common, to the rest of mankinde? yet we of the Christian Church to whom he daigneth the estate and title of his people, as frankly as euer to them, euen in this acceptable time, in the day of Saluation, are depriued of these pledges of his grace; in case our Children (as no members of Christ his body) be excluded from the vse and benefit of all Sacraments, and Couenants. But I hope that by the force of the inferences which may be collected out of the New Testament, we shall be freed from any such detriment.

1. The priuiledges of Christians in the new testament: *God* is gracious to children as wel as to their parents. Isa. 44. 3.

The first whereof which we shall produce, is correspondent to the kindnesse of God, to *Abrahams* house, that he is not only merciful to good men themselues, but graciously minded also towards their progenie, as this present text testifyeth, and another for the same purpose written by the same pen-man: *I will powre water vpon him that is thirstie, and flouds vpon the dry ground: I will powre my spirit vpon thy seede, and my blessing vpon thy off-spring.* I trow this our Prophet employed so much about the affaires of Christ, his exaltation, sufferings, dominion, gouernment, and subiects, shall be esteemed Euangelicall: but if any except against him, yet he shall know the same effect, was pronounced with an Apostolicall Authoritie, and published by an Euangelist: *Acts* 2. 39. *The Promise belongeth to you and to your Children.*

2. Christian Infants are of *Gods* family.

Then we are to vnderstand, that the children of the righteous are domesticall, and of Gods owne household, when the Apostle apposeth them to the vncleane race of infidels, and vnbeleeuers, and honoureth them by the title of holynesse; which would too much derogate from the dignitie of Gods children, and make the case of Infidels farre lesse loathsome, and hideous, if it might promiscuously be ascribed to both. And obserue withall that the concrete in this forme of speach, doth argue the abstract; they that are holy, are so denominated from holinesse, which is a proper and perpetuall ornament of Gods

Gods house, as *Dauid* professeth, *Psal.* 93. 5. and neuer to be found in Satans darke and filthie dungeon.

3. Further we may proceede, and boldly affirme, that defect of yeares doth not disable young children, to be either holy, or of Gods houshold: for would Christ call for prophane and impure aliants to be brought vnto him? would he actually and vocally blesse them with his hands and lips? would he openly declare the right and title of vnholy persons to the Kingdome of Heauen? when his owne Spirit teacheth afterwards, that into it, shall enter none vncleane thing; And without holinesse, no man shall see the Lord, *Heb.* 12 14.

Apocal. 22. 7.

4. All the members of Gods house, haue a right in the priuiledges of it.

In the fourth place it will follow, that all the domestiques of Gods house are interested in the graces thereof, agreeable to their capacitie; as the Couenants, and promises, remission of sinnes, reconciliation with God, vnion with the people of God, and others such like: In the assurance whereof, S. *Paul* doth strongly confirme the *Ephesians* (when he saith) *Remember that ye being in times past Gentiles in the flesh*, called vncircumcision of them which were called circumcision, of the flesh made with hands, that yee were at that time without Christ, and aliants from the Commonwealth of Israel, and were strangers from the Couenants of Promise, and had no hope, and were without God in the world: But now in Iesus Christ ye which once were farre off, are made neere by the bloud of Christ, for he is our peace, which hath made of both one, and hath broken the stop of the partition wall, that he might reconcile both vnto God, in one body, in his crosse, and slay hatred thereby, and came, and preached peace to you which were farre off, and to them that were neere; now therefore ye are no more strangers and forrainers, but Citizens with the Saints, and of the houshold of God. Which Scripture informed them, and it doth vs, of diuers materiall points. First, that they that were Heathen, were differing

ring from Gods people as aduersary nations, but imbracing the faith, and becomming Christians: a vnion was made, and they conioyned together in state and household: Secondly, when they were forrainers to the Church, and seperated from it, they were at variance with God, and subiect to his hatred for their iniquities.

But being knit to the Church, as inhabitants thereof, God through Christ is pacified towards them, and reconciled to them; which must needes be by the pardon, and remission of their sinnes: Thirdly, when they were without Christ, and the communion of his people, and in Gods displeasure, and danger of destruction, they had neither sound hope in themselues, nor promises of good things from the Lord: But now being in Christ, and annexed to the rest of his members, they haue assurance of felicitie, which they may build vpon, or rather are built vpon: namely, all that comfortable doctrine, which both the Apostles, and Prophets haue published.

5. Baptisme to belong to the same parents that the couenants, or promises doe.

Lastly to those who are estated in the promises, and couenants of God doth baptisme truly belong: for vpon that ground, doth *Peter* perswade, and incourage such a multitude in the *Acts* vnto it, saying. *Repent and be baptized euery one of you, in the name of Iesus Christ, for the promise is made to you, and to your children.* Putting them in minde, that as their faithfull progenitors had obtained mercy at Gods hand by receiuing promises for themselues, and their seede, (by vertue whereof, Christ by his graces was there presently tendered vnto them, and their children) so they should bee as carefull to entertaine him in his word, and sacraments by faith and repentance, for their owne saluation, and deriue the like blessed condition to the race of their posteritie, so farre as in them lay, making them also capable of the subiect, zeale, and vertue of the couenants.

In the premisses it hath appeared that children are in

case to be baptized, and may as lawfully so be, as in times before Christ, they might be circumcised: Now in the sequele, the expediencie of the practise is to be made good, that it is needfull, vsefull, and very commodious to the people of God: first, the congregation is graced by it for holy comlinesse, it being seemely that Gods Lambes should be marked with his owne brand, and not liue like strayes, which are not vnited to any flocke, nor looked vnto by any shepheard. The Church is decked and adorned with these, which in this manner spring vp in her, and as the Prophets words are to be vnderstood of many which should bee conuerted and turned to Christ; so are they also verified in those which by Birth and Baptisme are added to the number of the faithfull, when he saith: *Thou shalt put them all vpon thee as a garment, and gird thy selfe with them as a Bride:* Secondly, parents are not a little comforted and made glad to heare the prayers of the Church in the behalfe of their children, and to haue them acknowledged as members thereof; also to see the Lord Iesus Christ ministerially embracing, and blessing them; and to finde themselues so much respected of God, and the congregation, as that their seede shall haue admission to the assembly of the Saints, and the benefite of the Sacraments by vertue of their Christian state: And thirdly, in the third place, is not the elect Infant made happy by so timely a testification of Gods goodnesse towards it, as to bee brought to the participation of heauenly things, almost so soone as of earthly, and to enioy the meanes of grace so quickly after the beginning of life? *Dauid* would neuer make an end of praising God by whom he had beene holden vp from the wombe, and who had taken him out of his mothers bowels; and is it not as great a matter to enioy so sacred a seale, of so gracious a couenant, and that almost so soone as hee is brought from the wombe to the light? let it not be obiected that baptisme i- com-

Baptisme is good, & profitable for the people of God.

The congregation is graced by it.

Isa. 49. 18.

Godly parents are gladded by baptisme.

Baptisme is beneficiall to elect infants.

Psal. 71. 6.

mon

mon to all both good and bad; for our speech is of Gods chosen: and he by an ordinary manner, doth also preserue at the birth, the worst as well as the best, which yet diminished not *Dauids* thankefulnesse. But what is the profite that baptisme yeeldeth to the baptized, since it is so much commended, and thought to be so beneficiall for children?

1. Baptisme confirmeth the remission of sins. *Act.* 2 38.

First it is giuen by the Lord to his people, as a symbole, pledge, and representation of his iustifying grace, to testifie and seale vp the remission of their sinnes, washed away by the blood of Christ.

2. Baptisme helpeth to mortification. *Rom.* 6, 4.

Secondly, it is prescribed as a remedy against sinfulnes and naturall corruption, to worke by the spirit sound mortification of the flesh, with the lusts and deeds thereof. And this the Apostle meaneth when hee saith, wee are buried with Christ by baptisme into his death.

3. Baptisme concurreth to the working of obedience.

Thirdly, it yeeldes a gracious force by the power of the holy Ghost, for vivification, whereby a man shall be enabled to performe such obedience to the Lord, and liue so holily, as that the life of God may shewe it selfe by an effectuall operation to be liuely in him: and this is to partake of his resurrection, which is a firme euidence for glorification. Now which of all these effects haue children no neede of? or being in neede, there may be no hope of? Without the first, both young men and maydens, old men and children, and all of euery age, sexe, and condition, are most miserable. And as touching Gods chosen infants, if their life be taken away in their infancy and childhood, before they attaine to vnderstanding, they shall haue the represented estate of blessednes conferred vpon them, as well as the representing signe was, with so much grace and holinesse as befitteth their age: As for the worke of sanctification in crucifying the old man, and quickning of the new, it will spring vp in the baptized elect if they liue to any maturity in due season certainely, (though not alwayes speedily) euen

when the dewe of the word, and ſuch meanes as God hath decreed by the vertue of the Spirit, ſhall water the ſeede of the Sacrament: Seedes-men neither looke for ripe eares, or greene blades at the inſtant of their ſowing, but leaue the graine in the ground in the ſame forme they brought it from home, and ſowed it there, and yet
Act.2.39. a croppe enſueth many months after. The Apoſtle compareth baptizing to grafting, which is not without effect, though there appeare not in the ſence a preſent growth; eſpecially with leaue, bloſſomes, and ripe fruit; Many medicines worke not inſtantly vpon the patients receite of them, but lye in the body, not onely an houre, but ſometimes a night before they worke, and yet effect the cure for which they were miniſtred: Howbeit great care is to be taken by godly parents to ſecond the baptiſme of their children with ſpeedy inſtructions, ſo ſoone as their capacitie can apprehend them; ſo may they find the fruite of their precepts and prayers for them ſooner then many looke for: Therefore are parents called vpon, to nouriſh them vp in the feare, and information of the
Rom.6.5. Lord: *Timothy* his example ſtandeth for a good proofe that vertue and goodneſſe may timely take roote in the mindes of them that be very young, thus *Paul* teſtifyeth of him, that he had learned the like Scriptures which were able to make him wiſe to ſaluation from a child;
Eph.6.4. euen, as it were from his infancy. Beſides theſe benefits
Baptiſme is a badge of chriſtian profeſſion. of baptiſme, accrewing ſo directly, ſooner or later, to the ſoules of the baptized: It is alſo no meane bleſſing to haue a place in the body of the Church, regarded and prayed for with the reſt of the members: The liuery, badge, and cogniſence of religion, and chriſtianitie, is not to be ſleighted, and lightly ſet by.

Thus hath the truth of this cauſe beene briefely pleaded, though with few arguments; yet with ſuch as apparantly cleare the equitie of it, the ſumme of all together being thus.

If

If the baptizing of children be vnlawfull; either it is becauſe infancy maketh them vncapable of all ſacraments. Or becauſe the infants of Chriſtians are vnmeete for the ſacrament of baptiſme: Or becauſe the ſacrament of baptiſme is vnfit for them: But infancy maketh not all vncapable of all ſacraments; (the ſeede of ſaluation pertaking of circumciſion;) neither are the babes of Chriſtians (being holy) vnmeete for baptiſme: neither is baptiſme (being ſo vſefull for the preſent, and like to be ſo profitable for the time to come) vnfit for them.

Therefore the baptizing of children is not vnlawfull.

Hitherto the matter hath beene treated of, and handled poſitiuely by grounds, & allegations of Scriptures, with reaſons out of the ſame deduced, all one in ſubſtance with thoſe which many godly learned men haue formerly preached and written: in our proceeding wee muſt maintaine and defend it oppoſitiuely againſt gainſayers which bring fallatious obiections; not onely ſuch as wit can make for diſputatiõ ſake, but ſuch as deluded mindes doe ſeriouſly ſuggeſt, to draw as many as they can into the ſame errour with themſelues: for this truth how true ſoeuer it is, of latter yeeres hath eagerly beene impugned by tongues, and pennes of them which would worke in men a perſwaſion, that baptiſme miniſtred to little children is a violation of Gods holy ordinance, and no true Sacrament: and all thoſe are vnbaptized, and no true members of Chriſt and his Church, who renounce it not, by ſeeking a new initiation, and therefore to bring the practiſe of it within the compaſſe of preſumptuous wil-worſhip, and make the moſt firme and ſolid proues for it, ſeeme to be of no validitie. To inſtance in the particulars, wee confirme our ſelues in the vſage of it by the analogy of circumciſion preſcribed to young children by the Lord himſelfe at the firſt inſtitution of it in the ſeuenteenth of *Geneſis*. They take three exceptions againſt this example: firſt, they queſtion the Gen. 17. 12.

foundation of the argument, and challenge the authoritie whereupon it is grounded. Secondly, they pretend a substantiall disproportion, betweene the things which are compared together. Lastly, they pleade the different manner of the administration of them. These and all the rest following shall be collected out of their owne bookes, and *verbatim* recited, without alteration of words, although the order (of first, and last, and the like) for perspicuities sake be varyed: That they challenge the authoritie, this insulting sentence of theirs declareth:

They are compelled to runne to the Old Testament, though it will not serue them, and from thence to fetch the chiefe corner stone of their building, viz. *for Circumcision, and Wholly forsake the New Testament, and practise of the Apostles and be Moses disciples: As if Christ were not sufficient to teach them in his New Testament, but they will learne the new of the Old, Christ of Moses, the Gospell of the Law.*

Answ. If we were of the opinion which certaine held in the Acts of the Apostles, who affirmed that circumcision was needfull to Saluation, this imputation would lye hard vpon vs, & come soundly home vnto vs: for that is Acts 15.5. indeede to runne from the Gospell vnto the Law: But contending for the large, and free libertie of Baptisme, which is the gate, and entrance into Christian profession, the badge of the Faith, and seale of the New Couenant, and be so grieuously traduced, we are incouraged by the Apostles to despise their reproach, and to giue credit to the saying of *Salomon*; *That as the sparrow and swallow by flying, escape; so the curse that is causelesse shall not come*: Pro.26.2. What euill hath *Moses* either said or done, that we for receiuing his Witnesse, should be said to forsake the New Testament, and be his Disciples, in derogation of Christ? Only a text is alledged, Gen.17.2. and applyed by vs, and written by him, according to the

the direction of the Holy Ghost, how God commanded euery man-child of eight dayes old, in *Abrahams* familie, through all Generations to be circumcised; and is the crime so hainous, as if Christ, and *Moses* were at variance, and we sided with *Moses* against Christ? all the fault must needes be for the taking a Testimonie as authentique, out of *Moses* his writings, and yet our Sauiour himselfe did often so: as when he would refine Matrimonie from the wonted corruption of Poligamie, he reduceth it to the first institution, recorded in one of these Bookes, saying; *Haue yee not read that he which made them at the beginning, made them male and female: for this cause shall a man leaue father, and mother, and cleaue vnto his wife, and they shall be one flesh*: So when he would reproue the superstitious obseruation of the Sabbath, in such as quarrelled against the exercise of mercie therein; hee gathereth a comparison out of one of these Bookes, saying: *Yee on the Sabbath day circumcise a man: if a man on the Sabbath day receiue circumcision, that the Law of Moses should not be broken, be ye angry with me because I haue made a man euery whit whole on the Sabbath day?* When he would confute the Sadduces, and proue the Resurrection of the dead, he inferreth a consequence, out of one of these Bookes in these words; *Concerning the Resurrection of the dead haue yee not read, What is spoken to you of God, saying: I am the God of* Abraham, *the God of* Isaac, *the God of* Iacob: *God is not the God of the dead, but of the liuing*. Now who are compelled to reiect the holy Scriptures, written in the Bookes of the Old Testament; The heauenly Oracles of God, which the Sonne of God himselfe perswadeth men to search, and those which testifie of him, we or they? who runne not to the Law, but to vaine shifts in distrust of their cause, to disable witnesses of such varietie, fidelitie, credit, and estimation, as was *Moses*, yea as is the Spirit of God by whose inspiration

Math. 19. 4. 5.

Gen. 2. 24.

Iohn 5. 22. 23.

Gen. 17. 10.

Leuit. 12. 3.

Mat. 22. 31, 32

Exod. 3. 6.

inspiration these holy Bookes of God were indicted? we or they? Their pretence for substantiall disproportion, betweene circumcision, and baptisme is grounded vpon the vnfitnesse, or rather contrarietie of the Couenants whereof they are signes.

There are (say they) but two Couenants, that concerne vs in our present Controuersie; the Couenant of Workes, and the Couenant of Grace; the Law, and the Gospell, the Old and the New: The difference of them is largely set downe by the Apostle, Galat. 4. *Where he declareth, that Abraham had two sonnes, One by a Seruant borne after the flesh; and one by Promise, by the which, another thing is meant (saith the Apostle) for these mothers are the two Couenants, the one signifying Ierusalem materiall, Which is in bondage with her Children; the other Ierusalem Spirituall, which is free, and is the mother of vs all: So that these two Couenants belong to these two Seedes, but with the one Seede, so saith the Apostle, euen those that bee of the faith of Abraham,* (verse 29.) *the children of the flesh are not they to whom this Couenant is made, the children of the flesh must be put out, and must not be heires with the faithfull; So that the Couenant that God made with Abraham and his children after the flesh, was not the Couenant which is done away, because of the weakenesse and vnprofitablenesse, for it made nothing perfect: The Couenant, the seede, the signe, were all but shadowes of good things to come, they were types of heauenly things, not the heauenly things themselues. They say the Couenant made,* Gen. 17. *whereof Circumcision was a signe, was the same Couenant which wee haue now in the Gospell, but as their sayings are in other things, so are they in this: The Lord saith it is not the same, it is a new Couenant (that we haue vnder the Gospell) a better Couenant established vpon better promises, not like the old, which old is abrogated by reason of the weakenesse, and vnprofitablenesse: If a new, a better, not like the old, then not the same; and the Lord*

sheweth

sheweth wherein it was not like the old; the old Couenant taught, that as Christ was not come in the flesh, so also it taught that he was not yet come into their hearts, at their Circumcision.

Answ. If the weight of things were to be tryed by their colour, and not by the ballance: and shewes could bring a sufficient confirmation without sifting, these words might well passe for currant, and easily euict the cause in question: for they haue a faire glosse of probabilitie, to make men beleeue that the Old and New Couenants, are of farre different and contrary natures: but let their pretences be throughly scanned, and duly examined, and they will be found as light as vanitie, there being nothing in them, but the wresting and abuse of Scriptures. Wee will therefore inquire into their tearmes, what they meane by the children of *Abraham* after the flesh; if they vnderstand thereby (as they ought) such of his seede, as were degenerated from him, in his faith, and grace, and become sinfull persons, or hypocrites, or such as strucke to the externall obseruation of the Law, and refused Christ, and declared themselues to be borne only after the flesh, as Ierusalem, that then was; Wee confesse that these were not they to whom the Couenant of grace was made; and such could not be heires with the faithfull: but what is this for their purpose; neither is the Gospell now, nor the new Couenant, said to be made to such; it is a stumbling-blocke, and the sauour of death vnto them: But if they intend thereby, as it appeareth they doe, the naturall race and linage of *Abraham*, not yet ripe for the operation of grace, nor haue thrust themselues out of Gods fauour by infidelitie, and rebellion, that they were without the Couenant of life, and saluation, they cruelly, and vniustly, condemne the generation of the righteous, and how shall *Isaack* himselfe escape their sentence, but that in this sense he was a bondman; and in

the case of *Ismael*, notwithstanding hee was the sonne of the Promise? Wherefore contradictorily to their negatiue position, (that the seede, the Couenant, the signe, were nothing but shadowes.) We oppose an affirmatiue assertion, that *Abrahams* children were a true seede, and not a meere shadow: that they enioyed a true Couenant for saluation and eternall life, and not for the Land of Canaan, and earthly blessings onely; and that was confirmed by Circumcision, a true signe and Sacrament thereof, as shall in order be proued. When we call them a true seede, wee say they were a selected people, and properly adopted by God, and for *Abrahams*, *Isaacks*, and *Iacobs* sakes beloued; as being his owne children, and not figures alone of children to be begotten in future time, many generations after.

The elect seed of *Abraham* were *Gods* true adopted children.

There were in those daies strangers, which were conuerted to the Lord, and saued; and yet neither their nations honoured by it, nor their Progenitors respected. *Ruth* was so, and so was *Rahab*, and *Ebedmelech*, and *Naaman*, and the woman of Sarepta; but what was this to *Moab*, or *Canaan*, or *Cush*, or *Aram*, or *Sidon*? no regard was had therein, either of their people or parentage. I hope they would be loth to say that God was a shadow in his fatherhood; yet their tenent doth tend much toward it, in that one correlatiue doth mutually argue another. God sent a plaine message to *Pharaoh*, and spake not by a legall figure or allegory, when hee bade *Moses* say: *Israel is my sonne, euen my first-borne; wherefore let my sonne goe, that he may serue me.* And in another place comparing former times with later, when all shadowes should be abolished, he professeth the constancy, and immutabilitie of his fauour, saying; *The Lord hath appeared to me of old* (say they,) *yea I haue loued thee with an euerlasting loue, therefore with mercy I haue drawne thee; for I am father vnto* Israel, *and* Ephraim *is my first-borne.* If he had shewen no reall kindnesse

Exod. 4. 22.

Ier. 31. 3. 9.

to

to them in this gift, but onely made them adumbrations, and shadowes of his goodnesse vnto others; is it likely, or probable, that he would so often haue vpbraided the degenerated Apostates with his benefits? and so sharpely haue taxed them with vngratitude? Doe ye so reward the Lord, O ye foolish people, and vnwise? Is not he thy father that hath bought thee? hee hath made thee, and proportioned thee. Also by *Isaiah*; *Heare O Heauens, and hearken O Earth, for the Lord hath said, I haue brought vp and nourished children, and they haue rebelled against me.* In the New Testament, *Paul* expresly ascribeth vnto the Israelites the honour of adoption, and acknowledgeth that the Iewes by nature were not sinners as the Gentiles: his minde is not to pleade, that the Iewes were naturally better then the Gentiles, as if the one were wicked, and the other exempted from all manner of corruption, by generation, and conception: for then *Dauid* should haue had no cause to haue charged himselfe as hee did; but this hee pointeth at, that whereas all by nature were the children of wrath, the Lord for many generations, till the time of Grace, left the one part remedilesse, in that estate so miserable, and drew out the other by the vertue of the Couenants, confirming them in their adoption, and making the same after a sort hereditarie vnto them. But all other testimonies and proofes may be spared, seeing the Spirit of God directly affirmeth, that euen still, and so to the end of the world, the elect are beloued for their fathers sakes, as being holy branches of a root so holy. The Scriptures then (if we vnderstand our selues aright) doe preferre the naturall seede of *Abraham*, before any vanishing shadowes, and so I hope, they will the Couenants, when the substance of them, thereout shall be declared. Here must we againe repeate what our opposites say against it, and sift the vnauoidable absurdities, which will insue vpon their vnsound paradox; and then

Deut.32.9.

Isa.1.2.

Rom.9.4.

Galat.2.15.

Psal.51.5.

Rom.11.16.28

see what the Lord saith for it, and yeeld vnto him the honour of his truth, and veritie. This they stand in, (*That there are but two Couenants which concerne vs in our present controuersie, the Couenant of Workes, and the Couenant of Grace*) *and that the Couenant of Abraham after the flesh, Was not the Couenant of Life and Saluation, it Was the Couenant of Workes and of the Law; They instance in a particular in* Exod. 3. *where the Couenant is mentioned in* (verse 6.) *I am the Lord God of thy father, the God of Abraham, the God of Isaack, the God of Iacob:*) euen that with them is no more worth, then to be put into the number of shadowes, to be meerely legall, a Couenant of Workes, and not of Grace: We may well perceiue how much they value other promises, and couenants deliuered by *Moses*, and the Prophets. When this so free, so gracious, and so comfortable, is not only slighted, but traduced by them to be rigorous, and tending to the condemnation of men, as is the Law without the Gospell, and the Couenant of Workes without Grace: forasmuch, as in that case they are bound to fulfill all, or to be lyable to the curse for the breaking of any one Commandement: For the promise of pardon is of an Euangelicall nature, and not Legall: they cannot cure, or couer their errour by distinguishing of persons, that some are capable of the grace of the Couenant, and some subiect to the curse: for if *Abraham*, *Isaack* and *Iacob*, the principall of the Patriarches, and expresly included, could not be graced with it, how would the body and ordinary ranke of their posteritie, so farre inferiour vnto them, be better benefited by it, or any other of his ordinances? The Prophet extolleth the goodnesse of God to his people, in shewing his word vnto *Iacob*, his statutes, & his ordinances vnto *Israel*; and saith, he hath not dealt so with euery nation, neither haue the heathen knowne his iudgements: but these mens doctrine intendeth an extenuation of it, that

The couenant of God with *Abraham*, and his seede, was more then a shadow.

Galat. 3. 10.

Psal 147. 19, 20.

that he was liberall in shadowes; or rather an aggrauation of his seueritie, that they were the onely nation that should haue the law without grace, and the killing letter without the quickning spirit: Wee cannot but either account them presumptuous in deprauing of the Church, and of Gods fauours vnto it, or else censure the Apostle, for being ouer-lauish in his commendations, when he said, *That to them appertained the couenants, and the adoption, and the giuing the law, and the seruice of God, and the promises.* The old and the new couenants, the like, and the vnlike, stand not euer therefore in opposition the one to the other, as aduerse, & contraries; but are the same materially varying onely in their manner of administration, and the degrees of their glory and dignity. Wee haue shewed already, that the latter incomparably surmounteth the former in the excellency of ministery, doctrine, seales and operation, hauing easier conditions, larger extent, and longer continuance: but herein they hold a sure and constant agreement: first, that both of them confirme the godly of all ages in the hope of immortality, and eternall blessednes; *Moses*, and the Prophets, and the Apostles, and the sonne of God himselfe doe all agree therein; Christ the author of the Gospell inferreth so much out of that which was spoken to *Moses*, the Minister of the Law to stand for euer: *Peter* reciteth the same sentence to make the Gospell; euen that word which hee preached, appeare to be an immortall seede in the regenerate, and to prooue their happines also to be immortall: Secondly, they are both of them testifications of the free fauour of God, without all respect of the most righteous mans deserts; they publish the pardon, and remission of sinnes, and set forth the grace and goodnesse of God to his people, not persisting obstinately contemptuous, notwithstanding their former faults and present corruptions, from which the last of *Adams* children haue no perfect immunity. This did the

Rom. 9. 4.

What argument there is betweene the old testament and the new.

Isa. 40. 7. 8.

Pet. 1. 1. 25.

Exod.34.6. Lord himselfe declare in the wildernesse, when hee proclaimed his own name: saying, *Iehouah, Iehouah*, a strong God, mercifull and gracious, slow to anger, and abundant in goodnesse and truth, reseruing mercy for thousands, forgiuing iniquitie, transgression and sinne.

All this is to bee seene in *Moses* his writings in the booke of the Law and old Testament, before Christ was come in the flesh, which we may be sure shall find a correspondency in the Euangelicall writing in the doctrine of the Apostles, and the new Testament, that doth more derogate from mans worthinesse, and magnifie Gods goodnesse, and more depresse the merits of all creatures, and aduance the franke and free mercies of the creator, than all the bookes that euer eye sawe, or eye heard, tongue spake of, or minde thought of. By grace are yee saued through Faith (saith St. *Paul*,) and that not of your Eph.2.8.9. selues; it is the gift of God, not of workes; least any man should boast himselfe: and let it be well obserued what the Lord Iesus saith himselfe, euen to his Apostles: when yee haue done all those things which are commaunded Luk.17.10. you; say, *We are vnprofitable seruants, we haue done that which was our duty to doe.*

3. Thirdly both of them are founded vpon Christ, without whom there could haue beene no reconciliation with the Father, no redemption, or iustification from sinnes, no happinesse in heauen, nor peace in any mans Gen.3.15. conscience on earth. Hee was promised in *Adams* time, Gal.3.18. and in *Abrahams* time, and in *Moses* time, and is forDeut.18.18. spoken of by all the Prophets: his comming the fathers Luk.1.70. wayted for, and confirmed themselues in hope of by the promises, and by the Sacraments, and other prescribed Ioh.19.6. ordinances; the passeouer was a representation of him, and so was the Manna in the Wildernesse, and likewise Cor.1.10.3.4. the water that sprung out of the rocke. But himselfe *Ob.* seemeth to contradict this in the sixt of *Iohn*, when hee said, *I am the bread of life; your fathers did eate Man-*

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nain the wilderneſſe, and are dead; this is the bread which commeth downe from heauen, that he which eateth of it ſhall not die. The peoples words to him, (*ver.* 31.32.) and his to them in theſe verſes. *Se alſo ſome ſhewe that he was not by Faith apprehend in the Manna; for had they fed on him they ſhould haue liued for euer; but they died, and periſhed.* Ioh.6.48.49.50.

This doubt may eaſily be diſſolued by diſtinguiſhing the perſons whom our Sauiour meant (*a*) & whom the Apoſtles ſpake of; Chriſt intendeth ſuch as were like to the ten quarrelling Epicures, whoſe whole care was to be corporally fed, though they were ſpiritually ſtarued; and therefore calleth them their fathers: your fathers (ſaith he) like vnto like, iuſt of their owne diſpoſition: But *Paul* vnderſtandeth the faithfull (whom he tearmeth our fathers) truly to haue eaten thereof, and the whole multitude ſacramentally, as hauing that food offred vnto them, as well for the nouriſhing of their ſoules, as the relieuing of their bodies. *Anſw.* Two pregnant proofes for our point in hand, ſhall ſerue in ſtead of many more that might be produced: one is, that in the third of the *Romanes*; *Now is the righteouſneſſe of God made manifeſt without the Law, hauing witneſſe of the Law, and the Prophets*; to wit, the righteouſneſſe of Ieſus Chriſt vnto all, and vpon all that beleeue: the other is in the tenth of that Epiſtle; *Chriſt is the end of the Law to euery one that beleeueth*, the righteouſneſſe which is of Faith, ſpeaketh on this wiſe; *Say not in thine heart, who ſhall aſcend into heauen?* that is, *to bring Chriſt from about, or who ſhall deſcend into the deepe?* that is, to bring Chriſt againe from the dead, ſo *Paul* expoundeth it. Rom. 3.21.22. Rom.10.4.6.7.

Laſtly, both theſe couenants are vertuous, and worke grace by the power of the holy Ghoſt, although exceeding vnequally, and the one comes very farre ſhort of the other. The new is not ſo much as queſtioned: all ſorts confeſſe it to be mighty in operation, and to miniſter

Ier.31. ſter abundance of knowledge, and holineſſe, as was fore-propheſied of it; but the old alſo, the Scriptures of the Prophets, and thoſe which *Moſes* writ were not barren, but well repleniſhed with communicable wiſedome and graces; as to inſtruct, to enlighten, to affect, to comfort, and effectually to worke (in their meaſure) vpon the whole man? what can be clearer then *Dauids* witneſſe for this purpoſe. The law of the Lord is perfect conuerting the ſoules: The teſtimony of the Lord is ſweete, and giueth wiſedome to the ſimple: The ſtatutes of the Lord are right, and reioyce the heart: The commandement of the Lord is pure, and enlightneth the eyes: and againe, the ſecret of the Lord is reuealed to them that feare him; and his couenant, to giue them vnderſtanding. Thus haue wee iuſtifyed the ſeede of *Abraham* to be a true ſeede, and the couenant made with them to be a true couenant; and neither both, nor the one, nor the other, to be bare ſhadowes.

Pſal.19.7.8.

Pſal.25.14.

Circumciſion was a true Sacrament.

The third, *viz.* circumciſion, the ſigne of the couenant remaineth to be prooued a true ſigne, that properly may be tearmed a Sacrament, hauing had a ſignification, the matter ſignified, and bleſſed effect wrought in the Elect *Iſraelites*; It was ordained at the firſt inſtitution for a confirmation to *Abraham*, that the Lord would be his God, and the God of his ſeed; by it therefore he had aſſurance of immortalitie granted him, and the ſaluation of his poſteritie; and as the Lord thereby did make him ſuch a promiſe, ſo was he alſo anſwerably induced by the ſame to lay hold on that kindneſſe, and free fauor of God ſo graciouſly offred vnto him, and ratified by a ſeale ſo authentique. But this being of good force, for the point in hand is vehemently impugned, and not ſuffered to paſſe without controulement, and calumniation: I ſay and proue (quoth the gainſayer,) *Neither circumciſion, nor baptiſme, are ſeales of the couenant of life and ſaluation, that which is now the ſeale was euer the ſame, which is*

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the holy Spirit of promise: 2. *Cor.* 1. 22. *Eph.* 1. 13. *Eph.* 4. 30.

It is true indeed that you say so, and not without too much rashnesse and presumption, as contradicting the testimonie of the Holy Ghost, who calleth circumcision, the seale of righteousnesse, of faith; And what else is the righteousnesse of faith, but the merits of Christ Iesus imputed for iustification? for in that sense are those words euery where vsed, as for example, to the Philipians; *I count euery thing but dung, that I may winne Christ, and be found in him, not hauing mine owne righteousnesse, which is of the Law, but that which is through the faith of Christ, the righteousnesse which is of God through faith:* but it is as vntrue also that you proue what you say, although it be true that the Spirit is a seale: for it is no strange thing, to haue one Couenant haue many seales, as this of the Lord hath one inward, and inuisible in the heart; another outward, and visible to the body; as were of old, Circumcision, and the Passeouer; and in these daies now, Baptisme, and the Lords Supper, which are more than bare signes: for signes are to make things knowne vnto vs, as were stones, and land-markes for the distinction of grounds; or to put vs in minde of things formerly done, as the stones of Gilgal were for a memoriall to Israel, how their fathers passed through Iordan: But a Seale goeth yet farther, and certifieth, and assureth vs of any gift, graunt, promise, or contract. But more is yet vrged against vs in this point: *It is said Abraham receiued the signs of Circumcision, the seale of the righteousnesse of faith, which he had when he was vncircumcised: This place proueth that Abraham receiued Circumcision to seale vp his fatherhood of the faithfull, not to seale vp his faith in the Messiah, which he had twenty foure yeares before he was circumcised: but that it was a seale of his faith in beleeuing of God, that he should be the father of many nations, and this was imputed to him for righteousnesse.*

Answ.

Rom. 4. 11.

Rom. 3. 25.

Philip. 3. 9.

Iosh. 4. 20, 21, 22.

Answ. Is not this strange diuinitie, to make the act of faith and habit of beleeuing meritorious, and iustificatory, without respect to Christ the proper obiect thereof, in whom alone, all our righteousnesse consisteth? to put the accessary grauitie, into the place of the grace whence it freely proceedeth? for *Abrahams* fatherhood was an honour conferred vpon him, apprehending Christ, and thereby iustified by faith, and so accepted of God; so that although he were promised to be the father of all beleeuers; yet that was a gift inferiour to the remission of his sinnes, by the *Messiah*: and although he embraced the hope thereof in his circumcision, yet not of that only, nor chiefly, but as a surplusage of Gods goodnesse, added to the former principall fauours of hauing Christ for his Seede, and in whom both himselfe, and all the nations of the earth should be blessed; otherwise the testimonie of *Dauid* for the remission of sinnes, and blessednesse by it, had beene impertinent to him in this place, and his example would as little haue serued for a president and patterne to all other beleeuers, hauing no such preheminencie confirmed vnto them: Then *Abraham* (as the Scripture testifieth) by circumcision made application to himselfe, of that which Christ should worke for his redemption, whereby he should stand perfectly righteous in Gods presence, which addeth much to the praise and estimation of that sacred ordinance: And as the faith of the godly was so well confirmed by it, so did they receiue instruction, yea and vertue from it, grace followed it in due time, when season serued for the Holy Ghost to worke: And therefore by precept they were called vpon, to circumcise the foreskinne of their hearts, and so make a right vse of the signe in their flesh; And by promise they were incouraged to expect Gods helping hand, and effectuall operation in their inward man, when it is said vnto them: *The Lord thy God shall circumcise thine heart, and the heart*

Psal. 32. 1.

Deut. 10. 16.

heart of thy seede, that thou mayest loue the Lord with all Deut. 30. 6.
thy heart, and with all thy soule, that thou mayest liue.
And so commonly, and generally was this performed to all the righteous, that it was the brand of wickednesse, and the signe of a sinfull man to be of an vncircumcised heart, *Acts* 7. 51.

But much of our discourse touching these points, seemeth repugnant to the doctrine of the Apostles, who in diuers places debase things which we so much commend, calling them beggarly rudiments, flesh, shadowes, intollerable burdens, matters of bondage, ministration of death, a killing letter causing wrath. This sentence the Scripture passeth vpon the morall law in some respects, in other respects vpon the ceremoniall law, and all the Leuiticall ordinances. *Obiect.*

All this indeed it teacheth, and that most truely, and yet here is nothing dissonant from that which wee haue affirmed: for first, they stand for an euidence against all the sonnes of *Adam*, considered in their estate without grace, as guilty of transgression and disobedience, as doe the morall precepts; as guilty of corruption by generation, as did circumcision; as impure and filthy persons, as did the legall washings; as capitall offenders, and men of death; as did the sacrifices, and shedding of bloud: and in this case, as well the tenne Commandements, as the ceremoniall rites, doe accuse, conuince, condemne. Secondly, comparatiuely they are such, the lustre, the brightnesse, the power, the grace, and the glory of the Gospell, so vnspeakeably darkning, and obscuring them: That saying of the Prophet is not vtterly vnfit for such a purpose: then the Moone shall be confounded, and the Sunne ashamed, when the Lord of hosts shall reigne in Syon, and in Ierusalem gloriously. Thirdly, they become such by way of opposition, when they are set against Christ, they being embraced, and he reiected, they exalted, and he contemned: This was *Answ.* In what respects the Old Testament & the New seeme contrary the one to the other. Isa. 24. 23.

practise of the Pharisies in the Gospell, to the blind man,
John 9 28,29. that had beene made to see; *Bee thou his Disciple, wee are Moses Disciples; we know that God spake with Moses, but this man, we know not whence he is.* Fourthly they become such, by the confidence that is reposed in them; when the workes of the law, are made meritorious to happinesse, and the obseruation of the ceremoniall reputed expiatorie for the breache, or defaults of the morall, without a redeemer: for this is to establish mens own righteousnesse, and not to submit themselues to the righteousnesse of God. Fiftly, they become such by the seperation of the signes from the thing signified, by them; as to conceiue corporall washings, to serue the turn without the spirit of Grace for the conscience; and the bloud of Calues, and Goats to be sufficient without the bloud of Christ prefigured thereby. Sixtly, they become such by too neere a parity imagined, betweene Christ and them, as if they did necessarily concurre with his death and Gospell, to the accomplishment of the Saluation of men; as they taught the bre-
Acts.15.1. thren, who said, except ye be circumcised after the manner of *Moses*, ye cannot be saued. Lastly, when they are vrged, and practised after their date is out, and their tearme expired, and such yoked by them, (namely the Gentiles) as God did neuer subiect vnto them: so that the fault of those who peruerted these ordinances, is so often taxed, and the ordinances themselues, are wholly and perfectly freed from all imputations. Now we are come to the aduersaries third exception, wherein they pleade the different administration of the Law and Gospell, especially of Circumcision, and Baptisme, and that therefore the one of them, can in no respect, serue as a fit patterne for the other, as their words inferre: *There was a Commandement for Circumcision*, Gen. 17. *there is none for the Baptisme of Infants. Secondly, that Commandement included males onely, Chil-*

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dren, or seruants, though vnbeleeuers, and excluded all females though beleeuers, (so doth not Baptisme (for males, (if vnbeleeuers) must not be baptized; but females (if beleeuers) must be baptized.) Thirdly, the Law required Circumcision to be performed on the eighth day: So doth not the law of baptisme.

What Commandement is for baptising of Infants shall appeare hereafter. The other parts of the exception tend to shew the dissimilitude, and vnlikenesse that is between Circumcision and Baptisme: one concerneth persons, (that some may be admitted to Baptisme, which were not capable of circumcision, (as females,) some might be admitted to Circumcision, which are vnfit for Baptisme (as vnbeleeuers); which report of theirs I doe not beleeue, though children may seeme to be such, which are not of the age to know, or beleeue: For it is the habite of infidelitie, in them which will not beleeue, that doth denominate them vnbeleeuers: the other concerneth the time, that circumcision was confined to, (the eight day) and baptisme to be ministred, (*when faith is manifest:*) but that is the question, and therein lieth the maine controuersie. To all this, I will make a briefe reply, that some circumstantiall differences destroy not the maine proportion of things, as the circumcising of Infants, and the baptizing of Children, who are to be paralleld together as parts of those two Churches of Israel, and Christians, declared by those Sacraments. *Answ.* 1.

The new Circumcision of females did not debarre them of the prerogatiues of Gods people, but were esteemed of by that which was performed to the males, Parents; as if they had beene circumcised in their owne persons, seeing the nature of the sex was the onely hindrance: as appeares by the saying of *Sampson* his father and mother; Is there neuer a wife among the daughters of thy brethren, and among all my

people, that thou must goe take a wife of the vncircumcised Philistims? *Iudg.* 14. 3. for the whole house of *Iacob* both men and women is often stiled by the name of circumcised, and circumcision; whereas our opposites affirme, that Infants are to be excluded from baptisme, as no members of the body of the Christian congregation. Now that differing circumstances, as time is, in comparison (although to them it was a duty needfull to bee obserued.) And persons in some respect, doe not marre all proportions; it is euident by the seuerall formes of the Israelites Sacraments in the wildernesse, varying from ours, and yet in substance, signification, and effect the same: for their bread of Manna from heauen, and ours of wheate from the earth; their drinke of water from the rocke, and ours of wine from the grape, (in the
Cor. 1. 10. 3, 4. Supper of the Lord); their passage through the red Sea, and couering of the clowd, and our washing with water in Baptisme; how greatly doe they differ in the outward forme and ordinance, yet were they spiritually the same both to them and vs? *viz.*, Christ with his graces. The meanes and manner of the maintenance that belonged to the Priests, which sacrificed on the Altar: and that which is due to Ministers who preach the Gospell, cannot bee iust in the same kinde; because the offrings, and sacrifices are ceased. Yet the Lord in his word
1. Cor. 9. 13. 14 proposeth the one by way of equitie, as a patterne of the other. As the correspondency of baptisme with circumcision standeth good, notwithstanding all the attempts of the opposites to the contrary, so will the texts produced out of the new Testament to proue the fitnes of infants for baptisme; and of baptisme for infants, (vpon examination, and sifting,) receiue their force for the purposes they were alleadged, whatsoeuer shall bee
1. Cor. 7. 14. obiected against them, let the matter come to triall; wee say, and auoueh by the testimony of Saint *Paul*, that the children indefinitely of beleeuing parents, are holy, and therefore

therefore infants also being such, as members of Gods family may warrantably be baptized: They allude this place by an exposition of their owne making, saying. *If your children in your owne iudgement be holy, and you doe not put them away when you are conuerted to the Faith, but vse them still as your children; then may you keepe your Wiues being holy, they being of a nearer naturall band then your children, and vse them still as your Wiues, to all these vses whereto they are appointed*: This fourthly appeares, *ver.*14. in these words, *else-where your children vnholy; but now are they holy*: as if he should say, *If your vnbeleeuing vviues vvere not holy, then vvere not your children holy; but you make no question of your children, therefore are your vvives holy much more*: holinesse in the Scripture is taken two wayes; either when a person or thing is sanctified and set apart from the common, or prophane vse, to the seruice of God, as was the Sabbath day sanctified to the Lord, and as was *Israel*: Secondly, *When a person, or thing is Sanctified, and set apart to the beleeuer*, 1.Tim.4.5. Tit.1.15. *Thus is the vnbelieuing vvife holy, and thus are the children holy not otherwise, there is now no Sanctification to God of a person, but such as vvhose hearts are purified by Faith in Christ Iesus*: This glosse is liable to many exceptions, hauing in it many vnsound affirmations, boldly broached without any proofe at all, or good ground for them: for notwithstanding it bee true, that children are thus sanctified to the beleeuer; yet in saying (*and not otherwise*) they publish an vntruth: for first the Apostle meaneth not the children to be holy in the parents iudgements, but telleth them his owne iudgement, and the Lords that they were so: secondly, they obserue not that it is not said, *the vnbeleeuing vvife is sanctified to the beleeuing husband*, (*as to the pure all things are pure*) but *by him*, or *in him*, that is, whereas both sides are ioynt procreant causes in the generation of the issue; yet the sinne of the vnbeleeuing party doth not

Answ.

ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀνδρὶ, (vide 1 Cor.7.14.)

not so corrupt the seede and depraue it, as that it should be marshalled in the ranke of Infidels: But the grace and faith of the beleeuer is so acceptable to the Lord, that by force of Gods promise made vnto him and his, it doeth obtaine a place amongst Gods people: And therefore thirdly, they doe mistake the Apostles arguments: for it is not from the lesse to the greater, (as they pretend) but from the effect to the cause; not to this purpose: *If you may keepe your children, then you may keepe your Wiues*, but thus, *your vnbeleeuing wiues you may keepe therefore*, because by Gods blessing vpon you, they may bee mothers of an holy progeny, and let this good euent encourage you vnto it: for that which is able to vphold the faithfull with comfort and strength, in marriage with the Infidell, is the knowledge that the children begotten in that marriage, are in the couenant, and so become children of Gods fauour and grace washed in Christ his blood, and sanctified by his Spirit: fourthly, it is one thing to be sanctified, as meate, and drinke, and a heathenish yokefellow; who haue no holinesse, nor religious sanctification in themselues; but onely serue for their vse either naturall or ciuill, who haue the fruition of them; and another to be holy, or holy ones, as is spoken of godly mens children: not that euery one that is borne vnder the couenant is holy, but that they are so to be taken, till they contrary appeare: fiftly, that is vnsound, and vnsauory which they say, *viz:* (There is now no sanctification of God to a person, but such as whose hearts are purified through faith in Iesus Christ:) that is, *who are endued with such a faith that worketh effectually in them:* we easily graunt that the legall consecration of Leuites, Nazarites, and the first borne, are determined, but not the sanctitie of adoption, in respect whereof those which are within the couenant are said to be borne vnto the Lord, *Ezek.* 16. 20. whereas in other respects, all the children in the world are his, *Exod.* 19. 5. and so the

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the children of the Church are called holy seede, differing herein from the seede of the people, *Ezra* 9.2. In particular, *Jeremy* may be produced for an example, whom God sanctified before he came out of the wombe, not legally, but properly, and graciously; to whom also *Iohn* the Baptist may be adioyned, who was filled with the holy Ghost euen from his mothers wombe, and in it, *Luk.* 1.15.44. Iere. 1.5. These two we know were extraordinary persons, but the impossibilitie of sanctified infancy is ouerthrowne by their case. But these testimonies, and presidents serue not for our times, all of them were for former ages, and before Christ had suffered. *Obiect.* *Answ:* Let it be so; yet that reacheth to future times, and since Christ his sufferings, which is written to the *Romanes: If the first fruits be holy, so is the whole lumpe; and if the roote be holy, so are the branches.* Rom. 11.16. But that is spoken of the Iewes and Israelites, and concerneth not vs that are Gentiles. *Ob.* *Answ:* These priuiledges were indeed some time proper to the Iewes, and not common to all other nations, strangers vnto them; but now they are ours, as well as euer they were theirs, sithence wee are growne into one body with them, and being burgesses of the same heauenly Citie, that they are, we must needes haue the same enfranchisement, and prerogatiues that they had: but it is pleaded further, (that the Apostle saith not, *else were you infants, but else were your children vncleane; but now they are holy, so that all the children of beleeuers, though of age, and vnbeleeuers, are as holy by this place as infants.* *Answ:* This is ill enforced and streined too; yea too farre, for it is as if they should say, God (when hee made with *Abraham* that euerlasting couenant whereof circumcision is a seale,) said not that hee would bee a God to him and his infants after him; but to his seede, so that all the seede of *Abraham, Ismaelites, Edomites*; and the posteritie of *Keturah*, were all holy, and as well within the couenant of grace, and to be circumcised, as *Answ.* *Answ.* *Answ.* Gen. 17.7.

the Israelites which were the generation of *Isaac*: But they should obserue that the couenant of mercy passeth from fathers to children, frō age to age; euen to the thousand generation, if they loue God, and keepe his commandements; whereas if they turne away, hee visiteth their sinne: children of beleeuers, when they are borne of their parents (and all are borne infants) are all in the couenant with their parents, and were of old to be circumcised, and now to be baptized, If the children be of yeeres when the parents enter into the couenant; either they assent, and enter into the couenant with them, or dissent and enter not; so *Ismael* the child of *Abraham*, being taught of his father to keepe the way of the Lord, and not disobeying, hee was with his father circumcised at
Gen. 17. 25. thirteene yeeres of age: Likewise all children now assenting vnto, & walking in the faith with their parents, at what age soeuer: but when *Ismael* fell from his obedience, then was he cast out of *Abrahams* house, and no longer counted for his seede; but in *Isaack* was his seede
Gen. 21. 10, 12 called, he was still his seede, and childe in nature, accor-
Galat. 24. 29, 30. ding to the flesh, but continued not the childe of the Couenant, and promise; euen so, if the children of beleeuers, now being of vnderstanding, doe refuse the faith of Christ, or fall away from it, they depose themselues from the title, honour, estimation, and comfort of holi-
Ephes. 2. 3. nesse. Wee are much mistaken if any thinke we hold children are to be baptized, or are holy because they are our children by nature; (for so they are the children of wrath) but they are holy, and to haue the seale of damnation, saluation; because God hath graciously accepted them into his Couenant with our selues, and keepeth them in it vntill they fall from the faith, and obedience of Christ, euen as we our selues continue in the Couenant whiles we continue in the Christian faith, and no longer. It is to be obserued how that the Iesuiticall Rhemists, and Anabaptists accord together in gaine-saying,

that

that Christian mens children are holy from their mothers wombe, both affirming that the sanctification here meant, cannot be enough to saluation, without faith, and yet they maintaine the same *tenent* for contrary purposes, The one side that they may inferre a necessitie of baptisme, and locke vp heauen gates against all that die before it: and the other that they may stop vp the way of Infants to it, and make them vtterly vncapable of it.

In the next place we vrge the saying of S. *Peter*; *Amend your liues, and be baptized euery one of you, in the name of the Lord Iesus Christ: for the promise is made to you, and to your children, and to all that are a farre off, euen as many as the Lord our God shall call*; whereat they cauill thus: (*The place truely considered, maketh against themselues; for these to whom the Apostle speaketh, being pricked in their hearts, by the call of God in Peters preaching, and crying out, Men and bretheren, What shall wee doe? Peter answered them; Amend your liues, and be baptized euery one not only be baptized, but amend your liues, and such as gladly receiue his word were baptized: So that fathers of the Iewes, and their children; and fathers of the Gentiles, and their children, must all amend their liues, and be baptized, and gladly receiue the Word, or else this promise here made pertaineth not vnto them, for the promise is to all that the Lord our God shal call, fathers & children must amend their liues, and gladly receiue the Word, or else their sins cannot be put away, neither can their fathers repentance saue them from damnation. Againe, let it be well obserued, that this Couenant, or promise, is the Couenant of Christ made of Saluation, to the children of Abraham vpon the same condition, that is made to Abraham himselfe, namely vpon repentance, and faith in Christ, as is most plaine in these words: And we declare vnto you, as touching the promise made to the fathers; God hath fulfilled it, to vs their children, in that he raised vp Iesus from the dead: and therefore be it knowne vnto you men and brethren, that through this man*

Acts 2. 38, 39.

Acts 13. 32.

is preached vnto you remission of sinnes, and from all things from the which yee could not be iustified, by the Law of Moses, by him euery one that beleeueth is iustified by the law of Moses, by him euery one that beleeueth is iustified.

In these words wee see the promise made to the fathers, is thus fulfilled to their children, that Christ is raised from the dead, and that through him they might haue remission of sinnes, euery one that beleeueth might be iustified fathers, and children; and whereas many stumble at the word (chil dren) *concerning that it is meant of Infants; It is here, and elsewhere in the Scriptures, often vsed for men of vnderstanding.* This place truly considered, will not be retorted against vs, nor auoided by them with such facilitie, as they dreame of; for their interpretation of it, and consequents haled thereout, will neither ward off, the force of that for which we alledged it, nor are consonant to sound diuinitie. It is vrged by vs for two purposes; one to proue, that God is gracious to the children of the godly together with their christian parents: The other, that all (who are holy, and of the houshold of God, and haue right in the prerogatiues mentioned in *Ephesians* 2. namely in the remission of sins, and the Euangelicall promises) may lawfully be baptised: and are not these vndeniable verities, and directly confirmed by this Scripture? If either of them may be disapproued, the hope of the most, and of the best Saints of God is built vpon a sandie foundation. If they be both impregnable truthes, why should not God haue the praise yeelded to him, of that his fauour towards the seede of the faithfull, to whom the Apostle ascribeth so great a happinesse: And that such may haue admission to this Sacrament, the Apostles iniunction (Be baptized) the end prescribed, (for the remission of sins) & the cause assigned, (for the promise is to you) do apparantly euict: Now if we more narrowly sift this their answere, we shall finde diuers dangerous doctrines, and er-

Answ.

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ronious assertions, couched closely together therin. First, that the promise of God pertaineth to none, either fathers or children, vnlesse they beleeue, and gladly receiue the word, and therefore not before. Secondly, that childrens sins cannot be put away, nor they saued from damnation, vnlesse they amend their liues, & gladly receiue the word. Thirdly, that the Couenant of saluation made by Christ, to the Children of *Abraham*, is altogether conditionall vpon their faith in Christ, and repentance. Fourthly, that children to whom this Promise is made, are not in faults, but men of vnderstanding: In all which they impiously offer violence to the holy Scriptures, for the restraint of the grace of God, from those to whom he hath intended it, in excluding his elect dying in their infancy or childhood from the hope of Saluation: for their palpable grosse paradox, that children be borne without originall sinne, will be no sufficient medicine to cure such a deadly wound. If the Apostle had bid the people repent, and be baptized, and vpon their ioyfull receiuing the Word, the Promise should appertaine to them, the retersion of this place vpon vs had beene right; but before they had approued their repentance, and had yet neede to be exhorted to it: before they were baptized, or had fully testified, with what affection they embraced his doctrine, hee aduertiseth them, that the Promise was to them, and theirs; yea, to future times, to such as were a farre off: for although in the Epistle to the *Ephesians*, *Cap.*2.13.17. *Paul* saith, the Gentiles were a farre off, aluding to *Isa.*57.19. Yet it seemeth here, that *Peter* speaketh of the Iewes, which were a long time after to be conuerted to the faith; forasmuch as *Peter* himselfe was not yet so well informed of the calling of the Gentiles, (neither if he had so been) was it then fit time, to speake of it to the weake Iewes. And we know that *Isaack*, and *Solomon*, and others, had promises made in their behalfes, before euer they came

into the world: They were borne vnto them, as heires vnto their hereditary possessions, and enioyed the same, so soone as their liues; Those whom this Apostle preached to at another time after this, were pronounced to be children of the Prophets, and of the Couenant made to the Fathers, when as yet they had neither declared repentance, nor were baptized, nor expressed such a comfortable receit of the word, but were to be called vpon, to amend their liues, though many of them in the ende beleeued. When they say: (*The fathers repentance cannot saue the children from damnation*), They bewray either ignorance, that they are not acquainted with the state of the question, and controuerted point, betweene vs, and themselues; or else guile, by a sleight intimation, that wee hold the childe to be iustified, by the imputation of the Parents graces, whereas we teach, that he is saued by the meere free mercy, and faithfull Couenant of his parents God. Moreouer they disparage the Couenant of God, in limiting it, and straitning the streame thereof within so narrow a channel, as they doe here, appropriating it to beleeeuers only, whereas his will is, that it should ouer-flow, and extend it selfe to all ages, and chosen people. It is not denied, but that faith, and repentance is required of such as to whom *Peter* in this place, and *Paul* in the 13. *chap.* did speake, but nothing lesse is meant, then to shut vp vnder condemnation, all those which were not yet ripe for faith, and repentance. And albeit no man can assuredly apprehend the comfort of the Couenant, without the application of it by beleeuing, and bringing forth the fruits of it, by repentance and amendment of life; yet on Gods part these graces are rather effects of that blessed Couenant then bare conditions. *Ezek.* 36. 27. *Ier.* 32. 38, 39, 40. Lastly, it is graunted, that the word *children* is often taken for men of vnderstanding, and so it is also for Infants, and why may it not be meant of both

Acts 13. 25.

both sorts here? The word *seede*, vsed in *Gen.* 17. often implyeth old persons: will they therefore inferre, that the promise and seale thereof to *Abrahams* seede, belonged not to his seede in their infancy, by the expresse words of *Moses*, yea of the Lord himselfe, it is manifest that it did. Wee pleade the holinesse, and christian estate of Infants, being the children of the faithfull, by the acceptance, entertainment, and vsage, which some such found at Christ his hands, and the testimonie which he giueth of them, that they are of the Kingdome of heauen: They hold out their bucklers to keepe off this stroake, and fence themselues by this plea, that *(It is not said Infants are of the Kingdome of Heauen, that is obeyers of the Gospel, but that they that enter into the Kingdome of Heauen must be come as little children; for of such like is the Kingdome of God.) This is Christs meaning, men must be conuerted, and receiue the Kingdome of God, as a childe weined from all euill waies, and willing to submit to Christ in all things: And for taking them in his armes, and blessing them, hee baptized them not, but tooke occasion to teach his Disciples, and the multitude, that all that would be admitted into the Kingdome of Heauen, must be like them. And for blessing of them, Christs blessings are manifold, he healed the sicke, clensed the leapers, made the dumbe to speake, and the blinde to see, cast out deuils, and fed many thousands with bread, and gaue life to many that were dead: All which, and many more were temporall blessings: it is a blessing to infants to be created, to liue, to grow in stature, and comelinesse, in wisedome and towardnesse, to haue their sight, their limmes, and all their sences, and to be preserued from dangers, so that Christs blessings extend as well to this life, as that which is to come: and because Christ prayed for them, it is no safe conclusion that any may baptise them, his maine end being herein to declare their innocent estate, and to teach all to be like them therein by conuersion.* Mark 10.14.

Answ. If the eighteenth of *Matthew* had beene cited for the same end which the tenth of *Marke* is, This answere would haue held some weight, and haue beene fit for the purpose: for there are metaphoricall children,(as I may so call them) commended indeed, who are conMat.18.3,4,5. uerted, haue learned humilitie of babes, and beleeue in Christ: but being applyed to this place, it is altogether out of place,and is light as vanitie: the people brought children to Christ, not men conuerted,and become like children: for the children, the disciples rebuked the bringers; for which rebuking Christ was much displeased,and said,*suffer little children to come to me:* what reasonable creature will now deny that he speaketh here of childred in yeeres, and not of old men like children? They were the same who were brought vnto him, and whom hee tooke in his armes, and whom hee put his hands vpon,and blessed, and touching, whom hee saide, *Of such is the kingdome of Heauen*; which these expositers would not haue vnderstood of their happy estate which they stand in as heires of saluation; but to be spoken of the exercise of grace and obedience to the Gospell,which infants cannot performe: But I demaund of them, what our Sauiour promiseth to those that are poore in Spirit, when he saith,*theirs is the Kingdome of Heauen*,is it not all one as if hee should haue said, *eternall life belongeth vnto them?* The very same forme and manner of instruction is to be seene in these words: Moreouer let the reason of our Sauiour be duly pondered,why he rebuked the Disciples, and incouraged the people to bring babes vnto him. If by the Kingdome of heauen be not meant the state of saluation, nor children themselues haue the promise of it; but men like to children in some condition,they might haue brought vnto him vpon that ground Sheepe,and Dones; yea and Serpents also for him to lay his hands vpon them,and blesse: for as godly men must in some respects imitate Infants, so they must likewise

Mat.4.3. αυτῶν ἐστιν ἡ βασιλεια τῶν οὐρανῶν τῶν τοιούτων ἐστιν ἡ βασιλεια τοῦ θεοῦ.

resemble

reſemble theſe creatures in ſome things: neither is the wrong which is offered to the text to be paſſed ouer in tranſlating it, when they expound (*for of ſuch like*) as if it had beene excluſiuely ſpoken of them, and intended of others, which in ſome reſpect are like vnto them; whereas the word (*Such*) doth vſually include the patterne it ſelfe, and put it into the *quorum* with others; as when *Paul* commendeth *Epaphroditus* to the *Philippians*: receiue him in the Lord with all gladneſſe, & make much of *Such*; And when he taxeth the impoſtors amongſt the *Corinthians*, ſaying; *Such* falſe Apoſtles are deceitfull workers, and transforme themſelues into the Apoſtles of Chriſt: And when he preſcribeth a ſharpe cenſure for that hatefull ſinne of Inceſt, ſaying, that ſuch a one by the power of our Lord Ieſus Chriſt be deliuered to Sathan: But to put an end to this alteration about the Kingdome of Heauen, whether it belong to the Infants of Chriſtian parents or not; let vs propoſe one queſtion to our oppoſites: what ſhall become of the children of Chriſtians, or any other departing this world in their infancy? We haue their anſwere already. *No Infant whatſoeuer is in ſtate of condemnation of Hell vvith the vvicked; and if any aske, that if Infants are not vnder condemnation, vvhat neede haue they of Chriſts vnſpeakeable benefits they haue by him, for beſides his redemption they liue, and moone, and haue their being, and enioy all other earthly bleſſings, they haue by Chriſt their reſurrection from the dead, for as in* Adam *they die, ſo in Chriſt they ſhall be made aliue; and not ſo onely, but their glorification they haue alſo by Chriſt*: Now if they be ſo lauiſh to giue ſo much to the generation of Turkes, Tartars, Heathen, Samoeds, Canibals: what mooueth them to be ſo reſtrained, as not to grant ſaluation to the ſeede of the righteous? Now whereas our Sauiour bleſſed the children, they tell vs he baptized them not, which we grant, but if

Mat. 10. 16.

Philip. 2. 29.

Cor. 2. 11. 13.

These very words are in a Dialogue betweene *Eurenetes* and *Odegos*. Pag. 113. 123.

they which were by nature the children of wrath, and curse; were now by grace made children of the blessing in Christ, then were they of the Kingdome of God, and such is the estate of others as well as of these, and therefore may receiue baptisme, the signe & seale of blessednes; especially since in that age they haue no other meanes of accesse vnto him? Lastly they say (*It is a blessing to Infants to be created, to liue, to grow in stature.*) *Answ.* All Gods benefits for this life, and the next, are indeede blessings; but Christ blessed not those children with any such worldly, temporall gifts particularly, but gaue them the blessing of God in generall; and men are too presumptuous, that will without due proofe confine and abridge the fauours of the Lord, which hee so largely bestoweth without restraint; especially when the intercession of Christ is thereby limited, and hee denied to pray to his father for the saluation of young children. The tenth to the *Corinth: ver:* 1.2. Wherein the Apostle speaketh of all the Israelites baptisme in the cloud, and in the sea, is cited by many learned men for the point in question, because children with their parents there, doe appeare to haue beene baptized for that they brought many young children out of *Egypt*, and many were borne vnto them in the wildernesse, and therefore infancy is no necessary impediment to baptisme: this they seeke to put off with length of discourse, but with shortnesse of reason, and truth in this manner: *In the calling of this baptisme, all may see the meaning and drift of the holy Ghost, not that Moses did at all vvash them vvith vvater in the cloud and in the Sea*; but the Apostle writing to the Saints at *Corinth, exhorted them amongst other things, to take heede of presumption, they thinking themselues sure and safe, because they had put on Christ by baptisme, and were Christians.* And first he sheweth them a simily of two runners, and applied to them, saying: *So runne that yee may obtaine*, and further vrgeth it by himselfe, saying: *I beate*

downe

downe my body, and bring it in subiection, least when I haue preached to others, I my selfe become a castaway; after hee hath done with the simily hee passeth to an example, as if he should say, *besides I would haue you understand how God dealt with our Fathers when hee brought them out of* Egypt *with signes and wonders, and gaue them manifold tokens of his loue, in giuing them a cloud to couer and defend them by day and night,* and caused the Sea to diuide it selfe for them to passe ouer, and fed them fourtie yeares with bread from heauen; and caused the hard rocke to yeeld them drinke, by the which testimonies of his fauour, hee offred them Christ, and did confirme vnto them by these extraordinary wonders that hee was their God; yet for all this when they sinned hee was displeased with them, and destroyed them diuers times: Euen so you *Corinthians*, notwithstanding you are Christians, and haue Christs ordinance amongst you, the pledges of Gods fauour, as these Israelites had in their time; yet if you sinne (without repentance) yee shall perish as they did; for their examples is written for our learning; and thus this of *Moses* is called baptisme, by comparison, as *Noahs* Arke is called the figure of baptisme, that saueth; for as *Noahs* Arke saued them that were in it from drowning in the water, yet afterward some of them perished: euen so true baptisme saueth them that are in it, or put on Christ by it from the destruction of Hell, though afterwards many may perish which hold not fast that profession to the end; and hereupon the Apostle saith, *Let him that thinketh he standeth take heede least that he fall*; So our fathers were all vnder the cloud, and in the sea, and were all therein baptized; or safegarded from destruction of their enemies, yet afterwards many of them perished: And this is the meaning of this Scripture, & cannot with any shewe of trueth bee produced for Infants baptisme: If any aske further why it is saide they were baptized in the sea, and cloud: I answere, It pleased the

holy Ghost so to speake for the reasons I haue shewed: The sea, and cloud was their safety, as *Noahs* Arke was, and as true baptisme is.

Answ. As these men, or the author of this dialogue, attained not to the maine drift, and scope of the Apostle, aggrauating the perill of communicating with Idolaters, in their Idolothytes, and eating in the Idols Temple; so I cannot attaine to the sight of any substantiall matter in the long narration, that may cleare the controuersie: The principall points to be examined are first, that (*Moses* did not at all wash them with water in the cloud, or in the sea,) which is an ambiguous saying, and doubtfull, whether they meane, that although *Moses* washed or baptized them; yet it was not with water; or although they were washed or baptized with water, yet it was not done by *Moses*, or that they were not washed at all; either by *Moses*, or with water: If they meane that *Moses* did not personally dippe, and sprinkle them with water, wee easily consent vnto them; but what then? was not the water in the sea, and cloude, an elementall signe appointed by the Lord, as our water is vnto vs? and was not their passing through the sea, and as it were vnder the waters rising so high, and standing on heapes, almost ouer them, as if they had beene buried therein; and their constant and frequent abode vnder the cloude; so often couering, and shadowing them, all one as if they had beene washed? And certaine it is, that although *Moses* neither put them into the water, nor powred any vpon them, yet the action, or rather that which befell them was consecrated by the authoritie, and vertue of his ministery, according to the very wordes of the Lord; also as in like case it is said of Christ, that he made and baptized moe disciples then *Iohn*, though Iesus himselfe baptized them not but his disciples: Secondly, that (this of *Moses* is called baptisme comparatiuely;) as if it were not properly baptisme, but by way of some re-

Iob. 4. 1.

semblance,

ſemblance, and analogy, which the one holdeth with the other; whereas it was as truely, and properly baptiſme to them, as ours is to vs, notwithſtanding that the manner of adminiſtrations differ, euen as their Manna, and water, were as truly the Sacrament of Chriſts body and blood to them; as Bread and Wine in the Lords Supper are to vs: Otherwiſe, neither had the Apoſtle ſaid truly, that they were the ſame, neither would his argument haue beene of any importance for the inforcing of his admonition. Thirdly, that they paralell that baptiſme, and *Noahs* Arke together; whereas *Noahs* Arke ſauing them from bodily drowning that were in it, was but a figure of the Sacrament of baptiſme, whereby we are ſa- 1. Pet. 3. 21.
ued from deſtruction; and that in the Sea, and Wilderneſſe was then indeed a Sacrament though extraordinary, and temporary, as well as ours is now for the ordinary vſe of the Church, and perpetuity. Fourthly, that they affirme, that therefore (It pleaſed the holy Ghoſt to ſay that they were baptized in the ſea, and cloude, becauſe the cloud and ſea was their ſafetie as wel as *Noahs* Arke was:) In this they faile of the proper cauſe, and true reaſon why they are ſaid to be baptized; for though in ſome ſenſe it may bee graunted that theſe were their ſafetie; yet properly they were ſaide to bee baptiſed in the cloud, and ſea, becauſe in them they were Sacramentally waſhed from their ſinnes, and planted together in the likeneſſe of Chriſt his death, buriall, and reſurrection, as we are now by baptiſme. Laſtly, (That wee may Rom. 6. 3, 4, 5.
as well enioyne Infants to ſuffer perſecution, becauſe it is called by the name of baptiſme, as to baptize them from this place; becauſe the cloude and ſea is called baptiſme:) If we ground our concluſion meerely vpon this terme and word baptiſme; that it ſhould of it ſelfe warrant our practiſe whereſoeuer we meet with it, without reſpect of the ſpeakers and writers intent, or the drift and circumſtances of the context: this aſſertion might

haue some colour of truth; but forasmuch as wee looke into the drift, and consequents and sense both of this Scripture, and others which wee cite, as well as to the words, and finde our collections to be conformable to the meaning of Gods Spirit, wee cannot bee induced to yeeld, that the baptizing of children is no more argued by the example of the Israelites baptisme? then by persecution called baptisme by our Sauiour, sithence that it is manifest that his speech was tropicall, & their practise sacramentall. Thus farre as opponents wee haue produced reasons, and by way of reply confirmed the same, for the lawfull administration of baptisme to young children: Now it remaineth that wee take the place of respondents, and make answer to such obiections, as these who are aduersaries vnto it, are wont to vrge against it. That which shall bee in the forefront is most considerable, and materiall for the purpose; as either much making for them, in case it be sound and true, or otherwise tending to the vtter ruine of their cause, if it bee iustly disproued; which is the deniall of adoption to infants saying. *Ob.* (*They are no children of God, they that haue prerogatiues to be the Sonnes of God; euen beleeue in his name: Ioh:* 1.12.) The consequence is, that they are not to bee baptized, nor can be Christians vntill they confesse their Faith.

Answ. I shall demand of them how long infancy hath beene a barre to adoption; whether from the beginning, and none euer of that age haue beene Gods children; or that now since Christ the Lord hath left so to grace the children of the faithfull: If they say those last dayes are not therin so happy as the former times, they must not bring words alone, but good proofes also, (if they will be credited,) and such as must conuert (all that we haue declared to the contrary, and shall in the sequele more fully confirme) of manifest vntruth: If they say that God was neuer a father of infants, nor infants at any time the children

dren of God; how will they auoide the example of *Salomon*, touching whom, the Lord made a promise to *Dauid* in these termes, *I will be his Father, and he shall be my Sonne?* It is likely they wil take aduantage of (*I will be:*) namely, when hee shall come to mans estate, and bee a King. 2. Sam. 7. 13. 14.

Answ: He said, *he would be his Father*; and speaketh in the future tense, because *Salomon* was not then either borne, or begotten; but the relation betweene God and *Salomon*, euen from his birth, is argued by the loue of God professed to him, and assured by the name *Iedijah*, giuen to him by the Prophet *Nathan*, according to the Lords appointment, and grounded on Iesus Christ, as may be gathered out of the Text: and this was not alone *Salomons* estate, but his father *Dauids* also, who acknowledged the Lord to haue shewen himselfe his God from his mothers belley: Now whosoeuer the Lord is in couenant with as one of his people, the same hee is a Father to, as one of his Children, which will well appeare by conference of two Scriptures together, in *Ieremy* we read, *I will be the God of all the families of* Israel, *and they shall bee my people:* To the *Corinthians* the same is applied after this manner. *I will be a Father vnto you, and yee shall bee my Sonnes, and Daughters*, saith the Lord almighty: But passing from the examples of particulars, whom God had adopted in those dayes (although many thousand babes enioyed the same prerogatiue, and yet were not particularly named:) It shall be prooued by euident reason, that the elect children of beleeuing parents, haue God for their Father, and that by that meanes of the Communion, and relation which they haue with Christ, as their Brother. All are his brethren who are sanctified by him, *Heb:* 2. 11. And of this number are children as well as others, by the Apostle *Paules* testimony, *Cor:* 1. 7. 14. All that are in the estate of saluation are his brethren, & coheires with him, *Rom:* 8. 17. 1. Sam. 12. 24. 25. Psal. 22. 10. Gen. 31. 1.

and

and of this number children are, as he himselfe professeth, *Mat:* 19. 14. All that shall haue glorification at the last day are his brethren; for so he will call the wholecompany standing at his right hand, *Mat:* 25 40. and of this number are children, as none that are Orthodox doubt of, and our opposites themselues confesse.

Dialog: pag. 123 But they will say, that in all our discourse of this point; here is nothing but an affirmation set against a negation, our yea to their nay: the ground of their argument standeth still in force, (*They that haue prerogatiue to be the Sons of God, must be borne of God, euen beleeue in his name.*)

And wee say that these wordes rightly vnderstood, doe nothing make against that which wee doe maintaine: for we doe not affirme that Infants are in the same estate with such, as *Iohn* heere testifieth by Faith to haue embraced Christ; for although there be but one sonneship, and childhood of Gods people; yet that hath distinct degrees, and some may be esteemed for sonnes in one degree, which haue not yet attained to the other: so some by vertue of the couenant made to their fathers were called his owne, vntill by infidelitie they reiected him: and some being formerly his owne by adoption, were afterwards also by grace effectually called, being borne anew of the immortall seed of the word, and by the power thereof were regenerate, and manifested to be the children of God, enioying the assurance, comfort, efficacy, and honour of their new birth; and this is the prerogatiue that the Apostle speaketh of, being accompanied with an habite of celestiall gifts, and endowments, both of mind and heart, of vnderstanding, conscience and good affections, and approoued by the fruites of religion, and holy obedience. In these the Spirit with the Word ministerially preached worketh Faith, and maketh men thereby victorious ouer their corruptions, and the obiects thereof, as that they cannot sinne seruilely, and become slaues any more to their spirituall enemies: according to that saying of the same Apostle in another place: whoso-

1. Pet: 1. 23.

euer

euer is borne of God sinneth not, for his seede remaineth in him; neither can he sinne, because hee is borne of God: and all that is borne of God ouercommeth the world, and this is the victory that ouercommeth the world, euen our Faith, *Ioh*: 1. 5. 4. Of this sort of children doeth *John* intreate, and wee of those that are accepted of the Lord, and to be acknowledged of the Church for their godly progenitors sake. 1 John 1. 3,9.

Their second obiection is from a pretence that infants are not of the body of Gods people, or members of the Church: There is (say they) of the Church of God to bee considered what it is, and it will plainely appeare that infants cannot bee of it; they that know the language from whence the word (Church) is taken, can witnesse that it signifieth a people called out; so the Church of Christ is a people called out of their former estate: these men stand hardly affected towards poore infants, which will neither endure them to enioy the grace and fauour of God; nor communion, and societie with his seruants: But for all that, if they haue found the one (as hath beene already proued,) they shall bee assured not to faile of the other; if they be sonnes, they must not bee excluded from the fathers family, nor banisht out of his Kingdome: It is the estate and condition of the wicked to bee strangers from the wombe, both to God and his people, and not the case of his own chosen and sanctified children; for then dying such (as many giue vp the Ghost, and depart with their liues in the cradle, and at their birth, and before it,) they should as certainly loose their saluation, as their breath; for the soules at home in heauen; and they which sojourne as strangers on the earth, are all but one family; none can bee a member of the triumphant Church aboue, who hath not beene first of the militant Church below; none can be transplanted into that Orchard, who hath

Ob. 2.

Answ.

Psal. 58. 3.

Eph. 3. 15.

not beene drawne out of this nurcery: They which know the language from whence the word that signifieth Church is taken, may well perceiue that it maketh nothing for their absurd opinion; for it is taken for any publicke assembly of people, as well ciuill, as sacred, and is vsed by Heathen, and prophane Oratours, and Philosophers; such as were *Demosthenes*, *Aristotle*, &c. as well as by Christian and holy Writers, such as were the Apostles: yea, in the Scripture it hath that signification, as where the Towne-clarke of *Ephesus* saide, if yee enquire any thing of other matters, it may be determined in a lawful assembly, and not only so, but in the same c: v: 32. that riotous rout of mad-headed Idolaters, that had no other businesse at their meetings but to cry, great is *Diana* of the *Ephesians*, was called by that name; and out of what former estate I pray you were those men called? But how if we can proue young children by the Scriptures to be lawfull members of particular congregations of Saints, will it not follow then, that they are naturall members of the vniuersall Church? The spirit of God with allowance relating an holy assembly of Gods people, reckoneth vp these amongst other parts of the same, saying; whilst *Ezra* prayed thus, and confessed himselfe, weeping and falling downe vpon his knees before the house of God, there assembled vnto him a very great congregation of *Israel*, of men, woemen and children: and if no respect had beene had of their presence, hee might soone haue suppreſt the mention of them: but yet another place is more euident and pregnant then this, for the proofe of the point, where the Lord calleth for them by the Prophet; and requireth their presence amongst other of his people and seruants, *Gather the people*, (saith he) *sanctifie the congregation, gather the Elders, assemble the children, and those that sucke the breasts*, Ioel: 2. 16.

ἐκκλησία.

Act: 19. 39. ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται· εἰ γὰρ ἐκκλησίαν συζητεῖτε περί τινος.

Ezra. 10. 1.

Ob. Their third obiection is, that (There is neither com-

man-

mandement, nor example, nor true consequence for it in Christs perfect Testament, *Who was faithfull as* Moses *in all his house, and threatneth most dreadfull iudgement against such as adde or take from that his perfect Testaments.*

Three maine defects they pleade in this baptisme of things necessarily concurring to the warrantable practise of it; first of commandements, secondly of example, thirdly of true consequence, which shall severally in order be spoken vnto: first there is a commandement for it, if a generall may bee of extent large enough to comprehend vnder it all the specials and particulars. There is a commandement for it, where Christ saith, *Teach all nations and baptise them*: And in *Marke*, where he appointeth the Gospell to bee preached to euery creature, and the same should be baptized: who are meant by all nations, and euery creature? are not all the members of the Church, and euery holy child of God in all nations? I beleeue they will not deny it, for if they doe, not onely infants, but elder Christians, beleeuers, and such as are called out of their former estate wherein they were by nature, according to their tenent, are made vncapable of this Sacrament; if they grant it, they yeeld vs the cause withall, vnlesse they can produce better reasons, (then as yet they haue done) for the pollution, abdication, and excommunication of the Elect seede of the godly; the limitation of those precepts to such as are teachable, and beleeuers shall be spoken of in place where those Scriptures which seeme to require the same shall be obiected against vs: But in a matter of so great importance (say they) to auoid the peril of wil-worship, an expresse warrant is needfull; that nothing of this nature bee practised; but that which hath a direct prescription in the Gospell of of Christ, for the persons to whom it belongeth. *Answ.* Mat. 28. 19. *Obiect.*

Answ. If this expresse prescription in the new Te-

ſtament, without any reference to the old, belooked for, and particularly directed to the externall quality, eſtate, and condition of men, according as infancy, and childhood is: Some other holy ordinances will come in queſtion, as well as theſe? for what degrees of men ſhould be bound to the religious obſeruation of the Lords day, which yet hee himſelfe hath conſecrated for his owne memoriall, worſhip, and ſeruice, and the ſanctification of his people? It appeareth manifeſtly to be of diuine inſtitution by diuers forcible arguments, among which (to ſpare the recitall of all others) this one, that Chriſt by his owne Spirit and Word is intitled to it as his proper right in peculiar manner; whereas in other reſpects all dayes are his, and challenged by him, as well as that; all things as farre as I remember, which in the new Teſtament are aſcribed to him, in that forme are holy; as the Lords Supper, the Lords table, the bread of the Lord, the cuppe of the Lord: yet here is no charge laid vpon parents, maſters, ſonnes, daughters, man-ſeruants, maid-ſeruants to performe the duties of it, and why? partly becauſe it concerneth all ſorts indifferently without reſpect of perſons ſo to doe; and partly becauſe comming into the place of the former Sabbath, it hath the fourth commaundement for the rule of due obedience to bee yeelded vnto it, which as well as the reſt, Chriſt came neither to deſtroy, nor to giue others libertie to violate: touching a ſecond defect, a two-fold conſideration is to be had; one that although there be no certaine relation that any infants (or young ones, were baptized in the dayes of the Apoſtles, yet there is ſtrong probabilitie of it ſince ſundry whole houſe-holds are mentioned ſo to haue beene.)

Obiect. *Ob*: But our aduerſaries reiect this reaſon, ſaying; *True it is that whole houſes were baptized, but it is alſo moſt true that there are many houſe-holds in which there are no infants: therefore they that practiſe infants baptiſme*

muſt

must proone (not imagine) that there were infants in those houses, and that they were baptized or else they say nothing: It is sure as they practised in one house-hold, so they practised in all, but in the Iaylers house they baptized such as they preached vnto, and such as beleeued.

Answ: It is true that in many house-holds there are no infants, as it is likely it was in the Iaylers, *Act.* 16. and it is also true that in many there are infants, therefore this is proposed but as probable, and coniecturall, and not as an infallible verity, which should require such necessary prooving as they taske vs withall: But how will they proove it to be most sure, that as the Apostles practised in one house occasionally, according to the age, or such like circumstances of the persons therein, so they practised in all without the like occasions? those men haue in the premisses striuen to depriue infants of their adoption, as being no children of God; of the prerogatiue of Christian people, as hauing no place in the Church; and will they also driue them out of their fathers families, as being no members of them? *Answ.*

The other consideration is, that the want of examples cannot disable our practise, which hath other solid grounds and arguments for the iustification of it, because the Apostles, and other Ministers of those times baptized very many thousands, whose names are neither published, nor registred, that a Catalogue should be taken of them; and if this with the former defect bee a cause to exclude children from the Sacrament of baptisme; they will bee also both of equall force to debarre woemen from the Sacrament of the Lords Supper; for there are, (for ought I knowe) no more precepts, or presidents for the one, then for the other. In the vrging of the third defect, they shew in themselues a great defect of discretion; so stoutly, and with such confidence to affirme a negatiue, and then so sharpely to apply the threats of Gods dreadfull iudgements to such as are not

conformable to their opinion, or practise, as if they added to Gods perfect testament, whereas themselues are lyable to the same for detracting from it: Let the inferences gathered out of this sixty first of *Isay*, being the ground of our discource: Let the Analogie, and proportion betweene the seede of *Abraham*, and the children of Christians: Let the promises made to them that were conuerted to Christ, for themselues and their children: Let the holinesse ascribed to them by Gods holy Spirit: Let the entertainement giuen to Infants by Christ: Let their priuiledges of adoption, and Communion of Saints, be witnesses whether there be any consequence for the baptizing of such, or not; and whether these men declare not too much presumption, in publishing so peremptorily, so grosse an vntruth. Yet they stay not here, but grow more bold, and vndertake a greater matter to make strong proofe of this negatiue, (*That there is no true consequence*, (saith one of them) *I shall manifestly proue, taking away clearely all Obiections, to euery mans conscience of the sight of God. First, let it be obserued I say, what Baptisme is: A washing away the filth of the flesh, is not Baptisme, that is the least part of Baptisme, where the greater is: and where the greater is wanting, it is no part at all: for the Scriptures teach, that the Baptisme which saueth vs, is not the putting away the filth of the flesh, but in that a good conscience maketh request to God: It is the Baptisme of Repentance for the remission of sinnes; The sprinkling of the heart from an euill Conscience, and washing the body with pure water, is that whereby we come to God: It is the washing of the new birth, and renewing of the Holy Ghost*): Thus saith he, vpon due cause, and good grounds, we challenge his argument as insufficient; likewise the consequent of his allegations, whereby he hath promised to himselfe, such prosperous successe against vs: for many fallacies may be found out in the citing of these few

1 Pet. 3. 21.

Marke 1. 4.

Heb. 10. 22.

Answ.

few Scriptures: For first by them he hath oppugned, the act, and practise of Infants Baptisme, but not refelled, touched, or so much as mentioned so much as one reason, that is drawne from any consequence. Secondly, he proposeth duties meete to be performed of them which are first to be planted in the Christian faith, being of vnderstanding, whom it concerned to beleeue, repent, and be regenerate, and requireth as much at the hands of them, who as branches of the same trees, are already rooted in Christ, and the Church. Thirdly, he bringeth the fruits, and effects of Baptisme, as the causes of it, as if stature, and strength were necessary for a childe in the wombe, before his birth, and comming into the world: For let him, or any of his minde, answere in good earnest, whether he thinketh, that in *Iohns* opinion, all the Countrey of *Iudea* and *Ierusalem* (euen those, whom he called a Generation of Vipers and admonished to bring forth fruits of repentance, and not begin to say, we haue *Abraham* for our Father, *Luk.* 3.7) had good consciences, making request to God, and their hearts sprinkled from an euill conscience, and their bodies washed with pure water, whereby they came to God; and had the Holy Ghost powred abundantly on them, through Iesus Christ their Sauiour, when they came to be baptised, or immediatly after? Fourthly, he restraineth the efficacie, and force of baptisme to the instant, and moment, of the solemnization thereof, as if none might expect any vertue from it hereafter, who had not the sensible operation of it, at the present: and so he maketh it inferiour to circumcision, or circumcision of no valew: For against it a man might frame as good a reason as this is, thus: circumcision is not that which is outward in the flesh, but that of the heart, and in the Spirit; it is the putting off of the body of the sinnes of the flesh, it sealeth the righteousnesse of faith which they haue. And the circumcising the fore-skinne of

Rom. 2. 28, 29. Coloss. 2. 11. Rom. 11. Deut. 30. 6.

of their heart, is to loue the Lord, *Deut.* 10.16. Now if it cannot be proued that Children haue the loue of God in their hearts, the righteousnesse of faith, the putting off of the body of sinne, they may not be circumcised, and their circumcision is nothing: If this would not haue beene a good argument to keepe the Iewes children from circumcision, the other is no better to keepe ours from baptisme:

Ob. 4. Another Obiection is thus vrged *Baptisme or washing with water, appertaineth onely to them that declare their repentance, and faith vnto those Disciples of Christ that baptise them: This appeareth by Iohn Baptists Doctrine, and Baptisme; he preached the doctrine of Repentance, for the remission of Sinnes, and they were baptized of him in Iordan, confessing their sinnes, confirmed by the practise of Iesus, and his Disciples, in the cities of Israell, they made and baptized disciples, and they that gladly receiued the word were baptized, the Eunuch when he beleeued was baptized; Cornelius when he receiued the Holy Ghost was baptized; Paul after his Conuersion was baptized.)*

Answ. Here they vndertake the iustification of one point, and bring many examples, that serue for the proofe of another: That Baptisme appertaineth to such as declare their faith, and repentance is true, and the Scriptures alledged confirme it: but that it appertaineth to them only, is vntrue, and none of those texts doe teach it: There was cause why *Iohn* should call for faith, and repentance at the hands of them that came to his Baptisme; for they were all by age teachable, and he was to enter the people and (as it were) to let them in at the first Gate, to the Gospell of Christ, and the like did Christ, and his Disciples (during his conuerse with them) to the house of Israell, but brought them farther in, then *Iohn* did, and the Apostles after his ascension in all the cited places conuerted men to Christianitie, and then it was expedient

pedient to instruct in faith, and repentance, and to vrge them to the profession of the same; now the case of faithfull mens children is farre otherwise: for they are not newly to be admitted into the Christian Church, but are borne as natiues within it.

Fiftly, they say (*That Christ commanded his Apostles, and seruants of the Holy Ghost, first of all to preach the Gospell, and make Disciples, and afterwards to baptise those that were instructed in the faith, in calling vpon, and confessing the name of God, as* Mat. 28. *goe and make Disciples in all Nations, Baptising them in the name of the Father, of the Sonne, and of the Holy Ghost, teaching them to obserue all things whatsoeuer I haue commanded you.* *Ob. 5.*

Whatsoeuer they attempt to wring out of this place, surely the proper, naturall, and true sense of it is, that the Gentiles to be called, should haue the doctrine, and Sacraments of the Gospell communicated vnto them by the Apostles, and other Ministers, and the Doctrine first for their first conuersion, and planting of the Churches, but of no necessitie; for the same order to be obserued continually in the ordinary dispensation of it, among them that were therein established, no more then that it was needfull for the couenant of the Lord. declared vnto *Abraham*, and his family, at their first entrance into it, before they were circumcised, to be learned of their posteritie successiuely, before they could be capable of it. The prioritie of baptisme is no debarrement to instruction, when season serueth, nor any impediment to the fruitfull working of it: they that haue beene signed with the Sacrament before it, haue enioyed the benefit of it afterwards, as did the house of *Abraham* after circumcision, and the godly Fathers after the first Passeouer, and their baptisme in the red Sea. And some, on the other side, that haue had it giuen vnto them before the Sacrament, haue beene so ignorant nor- *Answ.*

notwithstanding, and so insensible of those things that haue beene taught them, as if the points had beene vnheard of: As for example; Notwithstanding *Iohn* publikely, and solemnly proclaimed himselfe not to Christ, saying, *Indeede I baptise you with water to amendment of life, but he that commeth after me, is mightier then I, Whose shoes I am vnworthy to beare: he will baptise you with the Holy Ghost, and with fire*; yet some among the rest, and not of the common sort, but disciples, were so farre from apprehending this doctrine, with that vnderstanding, and faith, and profession of it, which our aduersaries make so necessary for all that are to be baptized, as that they after a sort, refused to giue credit to their masters testimonie, shewing thereby, both want of knowledge, and want of faith; and how little they had learned concerning the person of their Sauiour, who in a particular manner, by *Iohns* ministry, and now by Christ his owne also, together with many great workes, and myracles wrought by him, they had meanes to know. These were they that came to *Iohn*, and (by way of complaint) said vnto him, *Rabbi, he that was with thee beyond Iordan, to whom thou beareſt witnesse, behold he baptiseth, and all men come vnto him*; yet these who would needes haue *Iohn* to be the Messias, rather then the Sonne of God, whom they quarrelled against, *Iohn* appealeth vnto, that he had taught them a better lesson: saying, *Yee your selues are my witnesses, that I said, I am not the Christ, but that I am sent before him*, (vers. 28.) may not a childe after he hath beene baptized (in time) profit as much, as such disciples did before they were baptized, whom that holy man was driuen (as it were) to begin with a new, and to teach them their first lesson againe? *Obiect.* The order of the words in this place of *Matthew*, putting teaching before baptizing, doth import a necessitie, that instruction should alwaies haue the precedence, and baptisme follow after it. *Answ.* They lay a greater

Mat. 3.11.

Iohn. 3.26.

weight

weight of necessitie vpon the order of the words, then he Spirit of God hath made necessary : that which is precedent in words, may sometimes be subsequent in deed, and practise : Otherwise we shall haue the Euangelists much varying, and one differing from another about *Iohns* ministery : *Matthew* and *Luke* first mentioning his Preaching : and *Marke* beginning with his baptisme, saying ; *Iohn did baptise in the Wilderneſſe, and preach the baptisme of Repentance : Eliah is appointed to annoint Hazael, and Iehu for Kings, and Elisha for a Prophet, but he that was last named was first annointed,* King. 1.19.15,16. The Apostle exhorteth, that supplications, prayers, giuing of thankes, intercessions, be made for all men : Is it therefore vnlawfull at any time to offer praise to God in the first place, or to commend the case of our brethren to the Lord before we propose our owne needes ? or may not some of these at some times, be made without some of the rest ? If they will so strictly by this precept of Christ, restraine all Ministers from any baptisme before they haue taught them, they must likewise thereby impose a great necessitie vpon them, after they haue done the one, to performe the other, to baptise all whom they haue taught, and made disciples, which *Paul* professeth to haue beene omitted by him, and that with good warrant from Christ.

Mat.3.1. Luke 3.3. Mark.1.4.

1 Cor.1.14, 16,17.

Obiect. But they bring another place, *viz. Mark.16.* 16. to second, and backe this of *Matthew*, with a great addition of force, as they imagine, where our Sauiour biddeth the eleuen goe through all the world, and preach the Gospell to euery creature, he that shall belecue, and be baptised shall be saued, but he that beleeueth not, shall be condemned, *What seeke we farther (say they) When the Lords words doe openly sound that they were to teach first, ere they baptized, and then after baptisme, must follow faith.)*

Obiect.

Answ. Sithence, our Sauiour intendeth a true sa-

Answ.

uing faith, and not alone profession of it, and that our opposites doe lay a necessitie vpon the Church, to admit of none but faithfull persons, and require the same care of baptisers, that is to say of any man, of any trade, occupation, or condition, (as well as a Pastor) if he can make a disciple, and bring one to his owne opinion; for they say (*The least in the Kingdome of heauen is greater then Iohn the Baptist, and they are the succeeders of the Apostles in their doctrine.*) I aske them at what age they will haue their children to be baptised, and what testimonies of faith be needfull to secure them by whom the worke of baptising must be performed, whether if the child or party say he beleeueth, it is enough, or what rules, or ordinances Christ hath giuen, by which we may certainely know, that now (and not before, or after) he is to receiue baptisme as a beleeuer. And now for answere to the text obiected, it is to be remembred:

First, that there was much extraordinarinesse in those disciples to whom that commission, and charge was then giuen: Their principall employments were about the conuersion of the Infidels, and vnbeleeuing Gentiles, and therefore it was requisit, that they should begin with preaching, whereby men might be brought to know Christ, and induced with faith to embrace the doctrine of Saluation: For they were appointed for master-builders: to whom it belonged to bestow their first paines, in laying the foundation of Gods house.

Secondly, that those people to whom they were sent, were most of them, vntill that time, without Christ, and aliants from the Common-wealth of Israel, and strangers from the Couenants of Promise, and without God in the world; And therefore if baptisme should haue beene administred vnto such, before they had heard the Gospell, and declared their faith therein, the seale of the Couenant of grace had beene set to a meere blanke.

Eph. 12, 13.

Thirdly,

Thirdly, it is required of them that voluntarily present themselues, and come to christ, that they should bee taught of God, and bring Faith with them to beleeue in him, but the case standeth otherwise to those that are presented and brought to him by others, as his facilitie spoken of by three Euangelists doth testifie.

Fourthly, though the elect infants of the godly beleeue not; yet they are not to bee deemed vnbeleeuers, such as are in way of opposition spoken of here, hauing an absolute priuation of Faith with a compleate habit of infidelitie. for that (our aduersaries being Iudges) they be not obnoxious, and subiect to the damnation here threatned; for then the grace of God should not bring saluation to all sorts of men, but accidentall defects; and such as are no sinnes, or corruptions, should necessarily turne to the perdition of many, so that this Scripture doth no more debarre them from the Sacrament, then it doth from Heauen, and euerlasting life. Iohn 6.35.45. Mat:19.14,15. Tit:2.11.

Fiftly, infants are dispensed with in many things, and haue exemptions from the ordinary conditions of men: for notwithstanding the Apostle commandeth that if there were any that would not worke, they should not eate; yet this hindreth not little children from eating, though they cannot worke: And albeit hee saith that at the iudgement seate of Christ, euery man must receiue for the workes that are done in his body, whether good or euill; and that Christ will reward euery one according to his workes, 2. *Corin:* 5. 10. agreeable to the words of our Sauiour himselfe, foretelling vs, that they which haue done good, are people that shall come forth of their graues to the resurrection of life, *Ioh:* 5. 29. yet the chosen yong ones, that then shall be, or which at any time haue begun, & determined their daies together; and who neuer liued to enter into the race of well-doing, shall be recompenced onely according to Christ his seruices performed for them. 2.Thess.3.10.

Ob: 7. They further yet obiect, *(That there is no greater cause why baptisme should be giuen to infants, rather then the Lords Supper, which euen by vs is not granted vnto them.)*

Answ: As though the Scripture did not euery way expresse a large difference betweene those two ordinances; for if wee consider the nature properly of baptisme, it is a representation of our spirituall birth, and childhood, and a solemne forme of admission into the number of Gods people; whereas the Supper is giuen to those which are more growne in age, which hauing passed infancy, are now able to beare strong meate: and therefore requireth of them iudgement to discerne the Lords body, and blood, to examine their owne conscience, to declare the Lords death, and to weigh the power of it: The words of the Apostle are direct, when hee exhorteth that euery man should prooue, and examine himselfe, and eate of this bread, and drinke of this cuppe; and testifieth, that he which eateth and drinketh vnworthily, eateth and drinketh iudgement to himselfe; but if this giue them not satisfaction, but that they will pleade that these duties belong onely to men of ripe yeeres, as Faith, and Repentance doe in the other Sacrament; yet all that they shall gaine thereby, and that at the most will be euicted, is not that children are to be excluded from baptisme, but may seeme fit to be admitted to the Communion.

Ob: 8. Lastly, they make baptisme to bee needlesse, and vnnecessary for infants, forasmuch as they hold them to be free from originall sinne, and consequently from all manner of sinne.

Answ: Originall sinne is the occasion of this dangerous opinion; for had not the vnderstanding of the brochers, and maintainers thereof beene blinded with naturall corruption, they would not haue fallen into such a pernicious error, so contrary to the Scriptures, so derogatory

derogatory to Christ his meditation and merits, and so clearely conuinced by that apparant effect of vniuersall mortalitie: doeth not *Paul* declare that by the sentence of Gods lawe all mouthes bee stopped, of men that would attempt to iustifie their wayes or nature: and that all the world is culpable before God? doth not *Iob* confidently conclude the impuritie of mans nature, and of euery mothers sonne, when hee saith, who can bring a cleane thing out of that which is vncleane? not one? and doth not *Dauid* confesse himselfe to haue beene originally sinfull, when he saith, *Behold I was begotten in wickednesse, and in sinne did my mother conceiue me?* wherein hee doth not bewaile the punishment of *Eue*, or the paines which his mother endured for him, (as those opposites interpret it,) but the fountaine of his owne fall, and filthy behauiour; and doth not the Apostle prooue all sorts, and ages to bee guilty of sinne, because they are subiect to death: Who can recount the multitude of monstrous and barbarous absurdities which will ensue vpon this hideous and blacke point? as this one, and that a foule one, that children dying before actuall transgression must needes escape damnation, by vertue of their owne innocency without Christ; yet say these men *(they haue their resurrection, from the dead by him, and also their glorification.)*

Rom: 3.19.

Iob: 14.4.

Psal: 51.5.

Rom: 5.12.14.

Answ: Then may they bee glorified by Christ, who were neuer redeemed, called, iustified, or sanctified by him, nor so much as members of the Church; for that he gaue himselfe for, saued, sanctified, and cleansed by the washing of water: This is another, and graunted by them that there is one condition of all infants before actuall transgression, one as good as another, and in as good case as another; for (say they) all (except the wicked that reiect Christ) haue inestimable benefite by Christ; for by *Adams* fall, mankind, and all other creatures

Eph: 5.25.26.

tures are brought into vanitie, corruption, and misery, into euerlasting glory: Behold what good company these men of this mind prouide to conuerse with at the last day, & for euermore: Al the infants of the *Sodomites*, notwithstanding that at the destruction of the Citie there were not ten righteous persons to bee found in it; and the vnrighteous cannot inherite the Kingdome of God; and all the infants of the *Amalekites*, whom *Saul* commanded to shew no mercy to, but to slay both infant and suckling; and all the infants of *Babell*, whom at the reuenge of *Israels* quarrell, whomsoeuer should dash against the stones, should as a blessed man receiue a recompence for it; and all the seede of the worst beleeuers, that euer haue beene since the beginning of the world, if they dyed young, although the Scripture pronounceth them vncleane. A third will bee, that it will scarce stand with iustice to giue correction to children, (for the righteous ought to bee smitten) because wee know not how long they retaine their innocency, and at what age they loose it: and whether their stubbornesse, frowardnesse, lying be yet a sinne in them or not: If the profession, and holding of this perrilous tenant, bee accompanied with such noysome consequents, what detorsion and aluse of Scriptures may we looke for in the defence of it, as we shall see in the sequele? their foundation is (*that no infant whatsoeuer is in the estate of the condemnation of Hell*:) If this antecedent were true, the consequent would be good; but it resteth to be proued, which is attempted in this manner, (*without sinne there is no condemnation, without transgression of the law there is no sinne*; Iohn 3 4. Rom: 5. 13. It followeth then, (if infants haue transgressed no law, there is no condemnation to them.)

Cor: 1. 6.

1. Sam: 15. 3.

Psal. 137. 9.

Cor: 1. 7. 17.

Answ. The proposition, assumption, and conclusion are all true in matter, and yet the consequence is to bee denied; for it is no true *Sorites*, as hauing in it a fallacie; for

for the conclusion should bee : Therefore without the transgression of the Law, there is no condemnation, and neither is, nor infants should haue place in it, if it had beene framed in due forme; but to the matter; we say, that though *Iohn* there especially intreate of actuall sin, and infants doe not commit it in that sense, as hee speaketh in the first clause, yet they are not free from it, but guiltie of it, as it is taken for the reason in the second clause; for first the law prescribeth not onely what men should doe, but what they should be; namely, conformable to the image of God, wherein they were first created, which all children come short of: secondly, they are all culpable of *Adams* transgression, as the holy Ghost teacheth, *Rom:* 5.12.19. Although our aduersaries deny it, saying, (Adam *had a life, and being, when the law was giuen him, but infants had no life nor being at that time; and the law is giuen to them that know it; and therefore infants hauing no being, and so no knowledge, that law had no dominion ouer them.*)

It is ignoration *elenchi*: as hauing in it a fallacie for the conclusion.

This is no more for infants, then for old men: for no man had life and being at that time, otherwise then infants had: secondly, so they may exempt all men from the fall of *Adam*; that it was for himselfe alone; for no man then had life, or being but hee; and so those presumptuous gaine-sayers, feare not to resist the doctrine of Gods owne Spirit in so many places: through the offence of one many are dead, *Rom:* 5.15. By one mans disobedience, many were sinners, (*ver.*19.) In *Adam* all dyed, 1.*Cor:* 15,22. Thirdly, would weaken the Apostles argument, *Heb:* 7.9.10. By *Leui* his paying tythes to *Melchisedech* in *Abraham*; for he had no life, nor being at that time; and yet it is said hee was in the loynes of his father *Abraham*: further they desire that it may be obserued; (That mankind was in *Adam* in their bodily substance: *Hee is the father of our bodies in respect of matter, but our forme, and soules came from God,*

Answ.

he is the father of our spirits, Heb: 12.9. *Eccl:* 12.7. Eccl: 8,8. *That earthly matter was in* Adam *whereof our bodies bee made, thus and no otherwise were We in* Adam.)

Answ: Although God be the Father of Spirits, as the Scripture doth witnesse; yet that is no impediment to naturall generations, but that *Adam* was the Father of men in whom they were all, both in respect of soule and body; otherwise how was *Seth* begotten in him in his owne image: *Gen:* 5.3. *For body begetteth not body, but man begetteth man, and man consisteth of body and soule, which are the parts that constitute a man:* (To what did God say?) *Increase and multiply, and replenish the earth?* was it to a senseless body, hauing not the breath of life, or was it to the whole man? into whom God had breathed the breath of life? who was thereby made a liuing soule? wee must not thinke that the Lord (creating euery other thing to haue seede in it selfe, according to his kind, and causing the creatures (as wee see) by vertue of his prouidence to bring forth like) would make man being the noblest of them all in this behalfe to be inferiour vnto all of them.

Eccles. 12. v. 2. The places of the Scripture quoted by them, serue little for their purpose, for in that twelfth of *Ecclesiastes*, *And dust returne to the earth as it was, and the Spirit returne to God who gaue it*. *Soloman* putteth men in minde of their end, by a memoriall of their beginning, and originall; namely, the forme, and manner of their creation, when God fashioned the body of the earth, and after infused the soule into it, and speaketh nothing of propagation, for the body is not in generation made of mould, and taken out of the earth; and in the eight Chapter hee saith, *That man is not Lord ouer the spirit, to attaine the spirit*, hee declareth the force and power of death, how that it is irresistible, and not to bee preuailed against by any man, and how will it follow therefore that our whole man was neuer in *Adam*

Eccles. 8.8.

When

When the Apostle calleth God the Father of Spirits, and our naturall parents the fathers of our flesh, in that twelfth of the *Hebrewes*, *verse* 9. by them alledged, a difference is put betweene God our Spirituall Father, the Authour of our Regeneration, and men which haue begotten vs, the procreant causes of our naturall life, intending nothing in that speach touching the different originall of soule and body; which saying in this sense is agreeable to that in Saint *Johns* Gospell: *To as many as receiued him, to them he gaue power to bee the sonnes of God, euen to them that beleeue in his Name, which are borne not of bloud, nor of the will of the flesh, but of God.*

And now the generall doctrine of this place hauing beene thus intreated of, and finished, we may more particularly, hence learne: that the best way for parents to prouide well for their children, is to be godly themselues, he that setteth himselfe to serue God, and to seeke euerlasting saluation is busily occupied about the welfare of his posteritie, and that which his soule shall feele to be most comfortable to it: and his seede likely to finde most profitable to them, according to many testimonies, and promises in the Scriptures, tending to the same purpose: As that in the Prouerbes of *Solomon*; *Hee that walketh in his integritie is iust, and blessed shall his children be after him*, Pro. 20. 7. and that in the Psalmes of *Dauid*; *Blessed is the man that feareth the Lord, and delighteth greatly in his Commandements; his seed shall be mightie vpon the earth: the generation of the righteous shall be blessed*, Psal. 112. 1.

Doct. 2. The goodnesse of parents is very profitable to their children.

For first, they themselues are become the sonnes of God, and so theirs are the children of God his sonnes: and then consider the abundant loue, euen of earthly

Reas. 1.

parents to the progenie of their sonnes and daughters. *Manasses* and *Ephraim*, were as deare to *Iacob*, as if he had beene their immediate parent; and so were the children of *Ephraim*, and *Manasses* to *Ioseph*. Although *Naomi* was but mother in Law to *Ruth*, yet how acceptable was *Obed* the sonne of *Ruth* vnto her? Though *Moses* was not the naturall, but only the adopted son of *Pharaoh* his daughter, through of another Nation, though of a Nation, whom the Egyptians held as bondseruants, though of a Nation that was an abhominatiou vnto them, though of such a nation as *Pharaoh* feared, and sought to destroy. Yet *Pharaoh* loued him, and preferred him, and shewed all kindnesse vnto him, for his daughters sake, when shee had taken him for her owne.

2. Moreouer religious parents, are most fit, and competent to teach their children to be seruiceable to God; and to deale with God to be mercifull to their children: Great is the force of a fatherly admonition, and a godly father admonisheth: and manifestly is the efficacy of a parently blessing, when a holy parent doth blesse the fruit of his body, as *Iacob* signifyeth to *Ioseph* for his hope and comfort, when he saith: The blessing of thy father shall be mightie, with the blessing of my elders: vnto the end of the hils of the world, they shall be vpon the head of *Ioseph*. That prophane *Esau*, as wicked as he was, did assure himselfe that he should be the better for his father *Isaack* his blessing, if he could obtaine it, and therefore wept for griefe when he went without it. Gen 49.26.

3. Thirdly, the children of the iust are entitled to the Promises of God, with the blessings thereupon ensuing, as we haue proued by the testimonie of *Peter*, *Act.* 2. 39. and by other places of Scripture in our former discourse, and by that argument, the seruants of the Lord, who giue themselues to pietie, and goodnesse, are sustained,

sustained, notwithstanding their great afflictions, and flourishing estate of the wicked ; *The righteous is euer mercifull, and lendeth, and his seede inioyeth the blessing* Psal. 37. 26.

Lastly, the gratiousnesse, and happy estate of godly mens children, is very commodious to the whole Church of God : as tares, and euill weedes will ouerrunne a whole field, and be noisome to the good corne by their seeding : so the seede of good graine (such as the race, and generation of the faithfull are) is profitable to the husbandman for a good crop, and we know that the best scences are most desired to graft with, and serue for the benefit of many Orchards. 4.

And therefore we cannot without due reproofe, passe by their folly, and foule impiety, that are so farre deuoted vnto their children, and carryed with such a desire of their aduancement, that they cast off all deuotiō towards God, and neglect the care of their owne saluation. They feare not to plunge themselues into the bottome of hell, so that they may raise vp their names, and houses aloft on the earth ; and for this cause they giue ouer themselues to miserable niggardlinesse, and pinching, to burdenous vexations, and trauels, to griping bargaining, and vsury, to shamefull iniustice, and falshood, to violent oppression, and crueltie: They haue a good penny worth (as they thinke) and buy very cheape, when they can gaine worldly wealth, by the losse of their heauenly happinesse ; when they can purchase liuings for their posteritie, by passing away the life of their owne soules. But little do they think, which yet by experience, we find when it is too late to get helpe, they shall finde, that this manner of thriuing is meere wastfulnesse : this rising is sinking downe, and falling, in purchasing they make forfeitures, in semblance of loue they practise hatred : in seeking to set vp their steed by such vnlawfull courses, they take the way to plucke them downe, and vtterly to *Vse* 1.

vndoe them for euer: No man but *Ieroboam* could euer haue wrought so much mischiefe to *Ieroboams* family; so *Ahab*, and *Iezebell* were most mortall enemies to their race and linage; as *Nabuchadnezzar* prouided woe and misery to his issue, that was as yet vnborne when he dyed; and by what meanes did all these persons bring all this hurt vpon their houses? by relinquishing of religion, and the true seruices of God; by exercising tyranny vpon the seruants of God; and by greedy getting of goods, to make themselues, and their children great: That which in taunting manner is charged vpon one of them, may fitly, and iustly be applied vnto them all, and to euery other man which walketh in their steppes; *Loe he that coueteth an euill couetousnesse to his house, that hee may set his nest on high, to escape from the power of euill; Thou hast consulted shame to thine owne house, by destroying many people, & hast sinned against thine owne soule.*

2. From this also, godly parents may receiue much comfort whatsoeuer their estate is, be they rich, or bee they poore, and whether their children bee dead or liuing: If they haue wealth, they may well hope it shall be for the vse of their sons or daughters; if they haue not wealth, that yet the all-sufficient God will prouide for them sufficiently without their helpe or substance: if they bee dead, they haue much incouragement to comfort themselues in the perswasion of their saluation; if they liue, though wee should die, and depart hence; yea, and leaue them in afflictions, and distresses; yet this may bee our hope, that as the mercy of God to our selues was not assured for terme of life, but eternally, and for euermore; no more is his goodnesse towards ours, to cease with our life, or be determined at our death Poore lame *Mephibosheth* had a father liuing; yea an euer liuing father, that appointed him to be well prouided for & maintained, when good *Ionathan* that begat him was slaine, and gone out of the world. That godly poore

Prophe-

Prophet that left his wife so farre in debt, that neither shee was able to satisfie the Creditour, nor the Creditour willing to be satisfied, without the taking of her sonnes, to be his bondmen) yet had taken order before his death, for the payment of his debt, for the liberty of his sons, for the maintenance of the family; namely, by Kings 2. 4. possessing the constant fauour of God, which conueyed him to heauen, and remained with his houshold, here in earth; But in case good mens children, proue vngratious, and wicked, yet they are not altogether hopelesse, for as much as the Lord hath grace, and power enough to make them better: It is without trouble, or charge to himselfe, or hurt to creatures, and why should they not then both earnestly pray for it, and waite for it? what though it be not wrought at the first? yet it may be, to their great comfort effected at the last: and so long as they haue a naturall life, so long may their friends hope for their euerlasting life, *Iacobs* sons were not all good at the first yeare, nor in many yeares, and yet not without goodnesse in their latter daies, before their deaths. And so stood the case with *Manasse* the sonne of that worthy *Hezekiah*, and with diuers of Gods people.

And this point doth offer not a little gladnesse, and ioy, 3. to the godly progenie of gracious progenitours, for that besides the estate they haue in the promises of God in regard of their owne faithfulnesse, they haue also a portion therein, by right of their righteous parents, and ancestours, and so they haue a double portion, and may warrantably take double comfort, if with-all they can be answerable in due praises, and seruices to God, that hath dealt so fatherly with them. It was a strong, and mightie prayer that *Iacob* made, and full of assurance, of hearing, and happy successe, when he remembred, that the Lord was the God of his father *Abraham*, and the God of his father *Isaack*, and had promised to doe him good, and formerly performed

Gen. 32. 9, 10, 11. formed it, and would yet be more mercifull to him, and his seede after him. It is not a trifle, or matter of small consequence, to be able truly to pleade before God, ones owne faith, and integritie, and the faithfulnesse of their father or mother, or other of their ancestours.

A third point we may hereout collect.

Doctr. 3. Godly men cannot euer be without honour. The Lord will not endure his people to be alwaies in contempt and disgrace: As Gods people haue their times of debasement, and wo, so haue they also their seasonnesse of honour and happinesse: The nations haue beene witnesses of his seueritie long continued toward these stiffenecked and hard-hearted Iewes, and Israelites, whose ancestours called for the penaltie of bloud, of innocent bloud, of the bloud of Gods owne Sonne, vpon themselues and their children: and the cause hath beene poured out accordingly, for many Generations: the wrath of God is come vpon them to the full; and at the time appointed when they shall be conuerted to the faith, and turned to the Lord, the Nations shall see and wonder at their blessed condition, and incredible glory.

Isa. 62. 4. So stood the case with them in some former ages: sometimes they were tearmed forsaken, and their land was

Psal. 126. 2. tearmed desolate: And at other times they said amongst the Gentiles, the Lord hath done great things for them. In *Zephaniah*, there is such a promise pronounced, as hath neuer failed, when it was fit to be fulfilled; neither will hereafter lose it force, when it shall be meete to be accomplished. After a certaine time, I will gather the afflicted that were of thee, and them that beare the reproach for it. Behold at that time, I will vndoe all that afflicted thee, and I will saue her that halteth, and gather her that was cast out, and I will get them praise among all people of the earth, when I turne backe your captiuitie from your eyes, saith the Lord: And our Prophet doth with as much assurance, and boldnesse, premonstrate the matter, as if the worke were then present-

ly

ly in acting, and had beene in hand to be performed in his dayes, when hee saith to the Church: *Arise, shine, for thy light is come, and the glory of the Lord is risen vpon thee; for behold darkenesse shall couer the earth, and grosse darkenesse the people; but the Lord shall arise vpon thee, and his glory shall be seene vpon thee.* Zeph. 3. 18, 19, 20. Isa. 60. 1, 2.

For first humiliation, and debasing, is vsually subordinate to glory, and exaltation; as the sowing of seedes, or setting of rootes within the earth causeth branches, buds, blossomes, and fruit to spring out, and shew themselues aloft. *Reason* 1.

Secondly, their graces will so adorne, and set them out, as that they cannot but bee noted and looked after. It was said of the *Romanes*, that their Faith was published throughout the whole world: And of the *Phillippians*, that in the midst of a naughtie and crooked generation, they shined as lights in the world, holding out the word of life: vertue by *Salomon* is resembled to spikenard, and such like odoriferous ointments: and to the chiefe, and principall spices, filling the places where they are with most pleasant and delightsome sauours, which euery one shall smell that is neare vnto them. 2. Rom. 1, 8. Philip. 2. 15. 16.

Thirdly, it commeth to passe very often, that their good estate by Gods blessing, whereby they are raised vp, and made benefactors to others, doth propose them to the eyes, tongues, and eares of many according to the promise, *Deut.* 4. 6. 3.

Fourthly, the Lord taketh this course with them that the members may be conformable to their head: the redeemed of Christ, to Christ his owne estate and condition; for at the first he grew vp as a tender plant, and as a 4.

foote out of a dry ground, hauing no forme, nor beauty: He was reiected, and despised of men, who hid as it were their faces from him: but at the last hee had a portion giuen him with the great, & deuided the spoile with the strong, *Isa:* 53.2.3.12. *And hath a name and dignitie aboue all names, whereat all creatures in heauen, in earth, and vnder the earth, doe bow and yeeld subiection vnto*, Phillip: 2.9.10.

Vse 1. This is a trueth which the insolent enemies of Gods afflicted seruants giue no credit vnto at all; for did they beleeue, or thinke that there were like to be arising vp againe of those whom they see cast downe to the ground, they would keepe their feete from their neckes, and not trample vpon them with such contempt as they commonly shew to them. Why doe they vilifie them with contumelious wordes, with disdainefull lookes, with all manner of disgracefull vsage, but because they are perswaded that they shall be perpetuall obiects, and for euer vncapable of all good estimation? Impiety against God, and malice against men, and the haughtines of their prowd spirits, and the lewdnes of their liues, haue bored out the eyes of their mindes, and made them starke blind; that no testimonies of the Scriptures, no examples of former ages, no experience of our owne times can bring them to a consideration of changes.

Hamans downefall, and *Mordecai*, and his peoples promortion, hath no place in their thoughts: that saying of the blessed Virgin, (*Hee hath put downe the mighty from their seates, and exalted them of low degree*) worketh nothing vpon their hearts: they remaine still against the godly, as venemous with their mouthes for cursed speeches; and as violent with their hands for cruell oppression; as if they had neuer seene, read, or heard of any such matter. They take themselues to be

be fixed Starres in the Firmament, and altogether vnlike to blazing comets which last but for a short season: and they little thinke that reproched Christians are as frost-bitten plants, whose rootes yet are liuely, and sappefull: or as precious mettall in the fyning pot, or furnace, which will in time be placed with Iewels in a treasury. But although they will not desist from their malignant disposition; yet let not the humbled children of God faint in their spirits, nor bee daunted, but take courage with the Prophet, and that persecuted people, and say, in the assurance of hope, and soundnesse of humilitie, *Reioyce not against mee O mine enemie: though I fall; I shall arise: When I shall sit in darkenesse, the Lord shall bee a light vnto mee; I will beare the wrath of the Lord, because I haue sinned against him vntill hee pleade my cause, and execute iudgement for mee; then will hee bring mee foorth to the light, and I shall see his righteousnesse. Then mine enemy shall looke vpon it, and shame shall couer her, which said vnto me, where is the Lord thy God? mine eyes shall behold her: now shall she be troden downe as the myre of the streetes,* Mich: 7, 8, 9.

And as the aduersaries of the poore are worthily to bee reprooued, those which insult ouer them in their humiliation, and debasement, so are their brethren in prosperitie to bee admonished, that they disparage them not for want of worldly promotion; nor reiect or discountenance them in a partiall manner, because their estates are so meane, their apparell so course, their esteeme so slender with great personages of the world: the lesse others set by them, the more countenance they ought to giue them; and it is their duty to supply that kindnesse with all good respect, which in others is failing. Their Heauenly Father regardeth them as well as themselues, and declareth 2.

as much loue, by gracing them with his Spirit, hauing
Iames 2.5. choſen them to be rich in the faith, and heires of the Kingdome which he promiſed to them that loue him. And the Lord Ieſus Chriſt before all men, and Angels, at that great and generall aſſembly, will acknowledge the hungry, thirſty, naked, ſicke, and priſoners, to be his brethren; and honour thoſe with rewards who haue dealt mercifully with them; and recompence the reſt as curſed creatures, with ſhame, and eternall perdition, who haue beene hard-hearted towards them.

3. And laſtly, let all that truly feare the Lord confirme themſelues againſt the dread of diſgrace, and feare of reproaches; for they may ſafely, and vpon ground, conclude them to be temporary, momentany, and of no continuance, and therefore to be deſpiſed, as the ſhame was by Chriſt, *Heb.* 12.2. Although Chriſtian ſeruices can hardly be performed, without obloquie, and grieuous obtrectations; Although righteouſneſſe will cauſe men to be reuiled, perſecuted, and to haue all manner of euill ſpoken againſt them, falſely, for Chriſt his ſake; although they which refraine from euill, ſhall beare the imputation of being contemptuous perſons, proud hypocrits, &mad men, as *Iſa.* 59.15. yet it will be good ſtill to performe Chriſtian ſeruices, to exerciſe Righteouſneſſe, and to refraine from euill. Hearken in this caſe vnto *Dauid*, who ſpake by inſpiration from God, and his owne experience: *Commit thy way vnto the Lord, and truſt in him, and he ſhall bring it to paſſe: And hee ſhall bring forth thy Righteouſneſſe, as the light, and thy iudgement as the noone day.* Hearken vnto *Peters* incouragement: *If ye be railed vpon for the name of Chriſt, bleſſed are yee: for the Spirit of glory, and of God reſteth on you, which on their part is euill ſpoken of; but on your part is glorifyed.* Looke vpon the companie of the Apoſtles,

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and be animated by their example, who beare not only hard speeches, but sharpe stripes also, and yet reioyced that they were counted worthy to suffer rebuke for Christ his name. Act 5 40,41.

To the premisses one obseruation more may be added, that

God his blessing is the proper cause of all sound prosperitie: Those nations, and people, that shall know the persons, and their estates, shall yeeld that honour to the Lord, as to acknowledge him to haue so blessed them. Not as though euery one that hath obtained great things in the world, is to be thought blessed, and fauoured by him, but only and all those which are made true owners, and inheritors of a prosperous estate, with the right vse thereof. *Abrahams* seruant was duely informed of this point, and certainely perswaded of it, when hee said to *Laban*; *The Lord hath blessed my Master wonderfully, that he is become great: for he hath giuen him Sheepe, and Beeues, and Siluer, and Gold, and Men-seruants, and Mayd-seruants, and Camels, and Asses.* And the same *Iob* meant, when he said, and confessed; *Oh that I were as in times past, when God preserued me; when his light shined vpon mine head; & when by his light I walked through the darkenesse, as I was in the daies of my youth, when Gods prouidence was vpon my Tabernacle.* *Doctr.* 4. True prosperitie is the fruits of Gods blessing. Gen. 24.35. Iob 29.2,3.

And this will be the more easily apprehended, if wee can be induced to beleeue, that all the world, and the things thereof are his possession, and all promotions, comforts, and commodities, at his disposing; as that prosperous Prince did ingeniously, and in solemne maner acknowledge, saying: *Thine O Lord is greatnesse, and power, and glory, and victory, and praise: for all that is in heauen, and in earth, is thine: thine is the Kingdome,* *Reason* 1.

O Lord, and thou excellest as head ouer all ; Both riches and honour come of thee, and thou reignest ouer all : and in thine hand is power, and strength : and in thine hand it is to make great, and to giue strength to all. And therefore, neither the fauour of superiours, nor commodiousnesse of trades, nor skill, nor strength, nor policie, nor any other meanes can preuaile to make a man wealthy, or honourable, vnlesse he giue successe. As it is in vaine to rise early, and to goe late to bed, and to eate the bread of sorrow, to raise an house with riches, vnlesse he build it : so it is to no purpose for men to put forth themselues for credit, or promotion, or to solicite friends to deale for them, vnlesse his fauour be in the first place, as the principall mouer, and director of others.

1. Chron. 29. 11, 12.

Psal. 127. 2.

2. Secondly, the same hand wherewith the Lord doth exercise his liberalitie toward his seruants, doth preserue them from the mischiefes, which wealthy worldlings, are alwaies plagued with, as Pride, luxury, snares, baits, burdens, by carking, and vexing, by fretting, and fearing, and such-like distempers. Wicked rich-men are like to fat horses, in some cases fierce, and boistrous, in some others, cowardly and timerous, starting, and going backewards, and running away with their Riders.

Salomon in one place describeth the condition of the thriuing sinner, that *all his daies are sorrowes, and his trauaile griefe : his heart also taketh no rest in the night, which also is vanitie*: *Eccles.* 2. 23. In another place, he commendeth the estate of the prospering iust man ; *The blessing of the Lord it maketh rich : and he doth adde no sorrowes with it*, *Pro.* 10. 22. It freeth him from two sorts of sorrowes; from the sting and venome of worldly troubles, and from the sting and plague of eternall damnation, that woe and horror which is threatned by our

our Sauiour himselfe, and by his Apostle *Iames*, *Iames* 5.1. For those whom in mercie and fauour God doth enrich; by the vertue also of his spirit, he doth direct to make a spirituall benefit of corporall blessings, and possessions, by taking their part thereof, with thankfulnesse, and releiuing their needie brethren in mercie, as *Iob* did, and those to whom the Promise is made in the Gospell, to stand at the right hand of Christ, and thence be called to inherit the Kingdome of glory. The commodities of this life to the godly, the authoritie which is committed vnto them, their credit, their fauours, their strength, their mentall indowments, and such like, are vsed by them as roses (or other vertuous flowers, or fruits) which because men cannot long keepe from withering or rotting, they therefore distill, or make conserues of, and so retaine the quintessence, and vertue of them. Luk.6.24.25. Mat.25.34.

3. Thirdly, those whom God in goodnesse, doth make partakers of his blessings, he doth likewise with his watchfull eye, and prouident hand, guard, protect and defend as the *Psalmist* professeth; *Thou LORD wilt blesse the righteous, and with fauour vvilt compasse him as vvith a shield.* *Hee keepeth their persons, their soules, their bodies, their bones and limmes; yea the haires of their head, that nothing miscary to their hurt:* *Hee keepeth their goods and substance, and preserueth their vvhole estate*, as Sathan did finde, and was faine to confesse to him, touching *Iob*, saying; *Hast thou not made an hedge about him, and about his house, and about all that hee hath on euery side? thou hast blessed the worke of his hands, and his substance is increased in the land:* And because it standeth with his wisedome, and prouidence, for their benefite to try them, sometimes with corporall afflictions, sometimes Psal.5.12. Psal.34.20. Mat.10.30. Iob 1.10.

times with losse of their wealth, sometimes with contempt in the world; therefore his care of them is imployed in the supportance of their hearts, with patience, that troubles oppresse not their spirits with distempers, and immoderate sorrow; as appeared in *Iob.* who declared himselfe to be as honourable when he was despised, and as rich when he was impouerished, as at any time before his change.

Vse 1. Wherefore it is a point both of pietie, and prouidence, for them which are made to prosper, to get their prosperitie confirmed to be currant and sollide, and not counterfet and deceiueable: to be permanent and stable, and not momentany and flitting: And therefore let them disclaime their owne worthinesse, as *Iacob* did, *Gen.* 32. 10. and put off from themselues, all the praise of policie, power, industry, and good husbandry, and ascribe all the glory entirely to their bountifull father, as *Moses* commandeth. Beware how thou sayest in thine heart, my power, and the strength of mine owne hand, hath prepared me this abundance: But remember the
Deut. 8. 17, 18. Lord thy God; for it is he which giueth thee power to get substance to establish his Couenant, which he sware vnto thy fathers, as appeareth this day. Neither is this to be the perswasion of the heart alone, nor the words of the lippes, but the worke of the whole man, and the well vsage of the wealth, and other good gifts, accor-
Pro. 3. 9, 10. ding to the Wisemans precept. *Honour the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barnes be filled with plenty, and thy presses shall burst with new wine.*

And as God is to be acknowledged with thankes for that we haue, so is he to be sought and serued for that which we would haue, and stand in need of. Religion and

and godlineſſe is not onely neceſſary for ſaluation, and the peace of a good conſcience, but very gainefull for corporall and earthly well-fare, as hauing the promiſe of this life, and of that which is to come. When heauenly wiſedome is ſpoken of by *Salomon*, ſhe is ſaid to haue length of daies in her right hand, and in her left hand, riches and glory: Her wayes are waies of pleaſure, and all her pathes proſperitie, *Pro.* 3.16,17. When ſhe ſpeaketh in her owne perſon, ſhe ſaith; Riches, and honour, are with me, euen durable riches, and righteouſneſſe. I cauſe them that loue me, to inherite ſubſtance, and I will fill their treaſures, *Pro.* 8.18,21. So that he which is faithfull in the affaires of this life, obtaineth alſo ſpirituall graces; and he which is diligent in yeelding worſhip to God, prouideth well for his outward eſtate.

3. Which maketh much for their incouragement, which conſecrate their wayes to his ſeruice, with ſincere obedience. Thoſe whom he will raiſe vp, ſhall vndoubtedly riſe, though neuer ſo many attempt to hold them downe: and thoſe whom hee will inrich, ſhall ſurely grow to wealth, what impediments ſoeuer may ſeeme to be caſt into the way: for who ſhall reſtraine his hand from giuing his owne vnto his owne? How wonderfully did *Abraham*, and the other Patriarches thriue among ſtrangers, and infidels, not only ſtrangers from their Religion, but vowed enemies to their Nation? And where, in his wiſedome he ſeeth it not expedient to fill their houſes with the bulke of great ſubſtance, he will make few things to yeeld many comforts, and ſmall things to be for great vſe, and meane things to be very precious, and excellent; in which ſenſe it is ſaid, that a ſmall thing vnto the iuſt man is better then great riches to the wicked, and mightie, *Pſal.* 37.16. whereas contrarily, prophane

worldlings, are either pinched with penury, and want: or punished with the weightie burden of cursed plentie or dignitie: as *Habbakuk* speaketh of him that ladeth himselfe with thicke clay: and *James* of those whose garments were moath-eaten, and whose gold and silver was cankred and rustie, and who had gathered heapes of treasures together.

Habbak. 2. 6.

FINIS.